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THE WONDERS Of the VVorld :

O R,
Choise Observations and Passages, concerning the
beginning, continuation, and endings, of Kingdomes
and Commonwealths.

With an exact division of the several Ages of the
World, and the most remarkable passages and memorable accidents that
have come to pass therein : Also divers weighty grounds and reasons both
from Scripture and natural experience, why men lived longer in former
Ages then at this present. With the seven several ages of men.

The opinions of divers great Emperours and Kings
touching the person of Christ, and the life of mankind; with the strange
events that have befall several of them : Also a discovery of divers crea-
tures bred in the Sea, and other obscure places of the World, retaining
the similitude and likeness of men and women.

Together with the miserable death that befel Pontius
Pilate, after that he had condemned our Lord and Saviour J E S U S
CHRIST; The place of his birth and burial, and how he appears once
every year in the said place, in the shape and likeness of a Judge.

A Work very profitable and necessary for all.

Written originally in Spanish, translated into French, and
now made English, by that pious and learned Gentleman
JOSHUA BAYLDON.

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the Old Bailey. 1656.



The
WONDERS
Of the
WORLD.

Discovering
Many secret Rarities, that have been hidden
since the Creation.

C H A P. I.

*Why men lived longer in former ages, than now in
these days.*



ALL those that are studious in Divine Writ
may read, that in the time of the first
age and before that for sin a generall De-
luge came over the earth, mans life then
was longer than it is at this present. It
is certain that *Adam* lived nine hun-
dred and thirty years, *Seth* nine hun-
dred and twelve, *Cain* nine hundred
and ten. And descending from the one unto the other, the
shortest of their lives was seven hundred years; and in these
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times we see few attain to fourscore or ninety years, and if some one passe that, it is rare and marvellous, so that we come not to the tenth of the age of former men.

The learned, either Divines or Philosophers, who have discoursed thereupon, seeing that nature that brings us forth now, is the same that it was in times past, and that those first men lived so long by nature, and not miracle, became astonished thereat, and have curiously searched out the causes and reasons, as *Marcus Varro*, and an infinite number of others, who have found these things so difficult in natures appearance, that they have thought the years in ancient times not to be the same with ours in these modern times: which opinion and belief, is a great and vain error, as will be made appear in this following Chapter. The truth is, when I see the works of others, and descend to that which agrees with my opinion, that the principall reason why men live not so long now a days as formerly, is that the Ancients had not in their times the causes that engender now in us those diseases, whereby comes so soon old age and death. Then we must consider, that the first Parents of all humane linnage, *Adam* and *Eve*, were created by the immediate hand of God, without any other means or help; and therefore it is presumed that he created them of a most excellent complexion, perfect Sympathie and proportion of humours, which caused them to live in health so long and many years.

By means whereof the children that proceed from Parents so full of health, must needs resemble their Progenitors, in the same good and healthful complexion, as men descended of excellent matter, even till the change of ages, (the property whereof is to change and impair all things) all humane kind began to grow weaker, and the days of men to grow shorter. Now in those times there was one thing that made much toward their long life, which in these times is very hurtfull and contrary to us, which was their great temperance in drink, both in quality and quantitie, and the small varietie of meats; for they had not of so many sorts as now we have, nor with so many inventions of cooking. We do not find that before
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the Deluge, men knew what it was to eat flesh; besides, some hold it for certain, that the fruits and hearbs were of far greater virtue and substance without comparison than now they are: because then they proceeded out of new earth, and not as it is at this day, weak, weary, and as it were fallow: for the Deluge was the cause of taking away its fat, leaving it more infertile with a salt savour, lesse perfect by the inundation of the Sea, which stoted for many weeks over it. All these reasons are, and every one of them sufficient (how-ever there are more if they were all put together) to prove that this is no strange thing, but naturall, that men lived longer then, than in these times. Moreover, it is to be noted, (and we hold it for certain) that *Adam* knew all the virtues of Hearbs, Plants, and precious Stones, and his children learned from him more than any man could learn since. This was in part for health, and the support of life, and to cure diseases, if peradventure any should happen, by using such remedies as were simple and perfect, and leaving out venomous compositions, used in these present times; the which instead of purging and cleansing, weaken and kill those that take them: and which is more in those former times, the life and health of man was more supported and helped, by the course of the heavens, and influence of the Stars, more benevolent in those times, than they are now; because they had not passed so many aspects, conjunctions, eclipses, and other celestiall impressions, from whence are proceeded these alterations, variations and changes upon the earth; and amongst the elements, principall occasions of life and health in those former times, and on the contrary infirmities and death in these. But above all that that we have said and founded upon naturall reason, I maintain that the cause of the long life of men in those days, proceeded from the providence of God, who would have their lives such, and that the occasions aforesaid might help one the other, to the end, that onely of two might be bred many, that the earth might be filled and human kind multiplied. So we see that men not living so long after the Deluge as before God suffered them to go into the ark, and

so saved more men and women then he did create at the first to the end that the world might be replenished more easily. St. *Augustine* speaking of these things, sayeth, That our fore-Fathers had the advantage of us, not onely in health and long life, but also in stature of body, as it is evident in many Sepulchres, and bones which have been found under great Mountains; so that one may verily believe they were the bones of men living before the Deluge. The same St. *Augustine* affirms, that being in *Vtica* a Town in *Africa*, he did see the bones of a humane body, which had the Jaws as great and as heavy as of an hundred men of our age. And nevertheless although our life be so short, yet ought we not to complain, because applying it in evil, and to the contempt and neglect of God, the Lord is mercifull unto us in shortening it: for we shal cease to be wicked any more; and yet if we will serve him, we have time enough to do so, for as much as the goodnesse of God is so great, that he takes for payment the good desires, and the will.

CHAP. II.

That the opinion of those which think the years in times past, to have been shorter then these in our times is false. Which was the first Town in the World. And that the Ancients had more children than are named in the holy Scripture.



Because it hath seemed to some, that the age of nine hundred years of men in former times was impossible, though they could not comprehend nor admit of the naturall reasons thereof, which are alledged in the former Chapter. And not daring to deny such number of years, so clearly manifested by holy writ, (they say) that the years in those times, were shorter than the years now in our days. So that the long life which they enjoyed

enjoyed in those days beyond us now, was not so great as is cried up. Some amongst them would make us believe, that one of our years now, equals ten of theirs in times past. Many of them say, that every Moon makes a year, and have called them Lunary years. Some others of our opinion, That three of our moneths makes one of their years. And by this means four of their years equalled but one of ours. Because in this sort the Caldeans, and the Arcadians divided their years, as *Lactantius* recites in his second book of Divine Institutions, And *Marcus Varro* a learned Roman in many things (except in this) was of opinion, that the Lunary years, took their number from the conjunction of one Moon to the other, which consists of 29 days and odde hours. In like manner *Plinie* holds for a fable the long life of the Ancients or first of men, and says, that those of Arcadia counted their years, as we have before recited, of three of our moneths.

There is even yet amongst us Christians, a book of the Age of the World, whereof *Eliconensis* is Authour, where it seems that he is of this opinion. Nevertheless, it is most clear, That the years that were quoted in the holy Scripture, were such as these that we have now in these times: Which *Iosephus* maintains and proves; and so *Lactantius Firmian*: but much better, and more distinctly *St. Augustine*, whose Reasons and Authority will confute all the false opinions which have smelt or favoured of the contrary.

As for the first, which is, That every Moon made then a year, to take it from one Conjunction to another, it is a manifest error; because, we know very well, that such a space of time contains not full thirtie days, so that in that case, an hundred years now, would amount to more than twelve hundred years then; from whence would grow (against the opinion of all the World) that men should live longer now than they did then, forasmuch as there was not then found a man, which lived twelve hundred years; which ariseth not to one of our Ages. And nevertheless, we may find some that have lived an hundred, and an hundred and twelve years, which would be more than thirteen hundred years, to reckon the years by

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the Moons. Is it not also a folly in them, which affirm, that ten of those years in times past, countervailed but one of ours at present; for if their affirmation were true, men in those days, would have had strength to beget children at seven, eight, and ten years, which is against all natural Philosophie,

Gen. 5.

That it is so, we read in *Genesis*, That *Seth*, the son of *Adam*, begat *Enos* at the age of an hundred and five years: If therefore ten years then, had made but one of our years now, it must needs follow, that men in those former ages, begat children at ten years and an half old, of these present times. *Cain* also begetting children at seventy years, would by that reckoning, have been a Father at seven years of our age. And nevertheless, we should find much lesse, if one of our years now, made twelve then, as some of them affirm. Their false opinions shall be made yet more clear by this ensuing deduction. If their year were but the tenth or twelfth part of ours now, it would follow, that the year had not twelve moneths, or the moneth but three days, which were an abuse; because the same text of Scripture saith, that the general Deluge began the seventeenth day of the second moneth; by which we evidently know, that the moneths then were like to ours.

Gen. 7.

As for that other opinion of those that say, The years of old times, made the fourth part of a year of our times now, and that the year consisted of three moneths; the same Scripture likewise declares that to be false; forasmuch as in the same place it saith, That the Ark of *Noah* floated upon the waters, and that the seven and twentieth day of the seventh moneth, it rested, because the waters were abated, and it rested it self upon the mountains of *Ararat*. A little after he saith, that the waters decreased daily, even till the tenth moneth, and that the first day of the moneth, the tops of the mountains began to appear. By this it appears, their opinion is error, that say, the year consisted but of three moneths, seeing it names the seventh and the tenth. We may see then, that the ancient years had twelve moneths, in that it names the tenth moneth, and doth not say the last: And as ill may one say, the moneth to have but three days; for the text carries it expressly, the se

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ven and twentieth day of the moneth: Yet lesse may one say the day to have but two or three hours; because the same text saith, that it rained, and the windows of Heaven were opened by the space of forty days and forty nights: so that it is clear, that the daies were natural, of four and twentie hours, and the moneths, and the years as long as now, or little lesse: I say it, because they kept reckoning of the course of the Heavens as we do; so that the same order hath been alwaies kept among the Learned, as well *Hebrews* as *Egyptians*, amongst whom *Moses* was brought up a Historiographer, and Authour of those holy Books, in which are writ the Chronicles of those long lives. And now, if we would yield to the opinion of many, which hold, that the *Hebrews* reckoned the moneths by the Moons, and that the year was twelve Lunarie moneths, and that every moneth contained twentie nine daies, and fourteen hours, a few more, or a few less, and that the year was shorter by twelve dayes, than that which we reckon by the course of the Sun, which is three hundred sixtie five daies, and six hours; yet this difference shall not make us doubtfull, or uncertain of the lives of our ancient Fathers; for this is but a small matter in nine hundred or a thousand years, to fail twenty or thirtie, the Lunarie moneth not accomplishing thirtie daies. By this authoritie then we are certain, that the nine hundred and thirtie years that *Adam* lived, and the nine hundred years of others, were the same, as the hundred and seventie five of *Abraham*, and the seventie, or eightie that men live now in these daies; he that shall beleve otherwise is in an error. There is likewise another consideration to be noted, alledged by St. *Augustine* to this purpose, which is, Put the case, that the Scripture makes not mention, that *Adam* and his had other children before those which are there named; yet it is to be beleved, that before and after, they had many, in condition, at younger years than the Scripture makes mention they could have children; and to make thereof a more ample proof, when it is said, that *Cain* had built a Town, (the first that was in the World) whereof *Iosephus* speaks, saying, That it had Towers, and that it was walled round

Ios. 3 lib. de Antiq.

round, and that he named it after his sons name, *Hemor*, which was newly born unto him: It is very unlikely, that there was then in the World, but three or four men onely, (yet the Scripture makes no mention of any more) because to build such a Town, would require the help of a great number of men, albeit the text names but the principal and chief that built it, as appears when is said, That their sons and their daughters begat others, which are not named. We see the holy Evangelists have done the like in their Evangelical History; for St. *Matthew* treating of the lineage of Christ, according to the flesh, begins at *Abraham*, and willing to reckon even unto *David*, saith, [*Abraham* begat *Isaac*] using no words of *Ismael*; a little after, [*Isaac* begat *Jacob*] speaking nothing of *Esau*, although he were the firstborn, because having an intention to come by degrees even to *David*, which was not of the Line of *Ismael*, he reckons neither *Ismael* nor *Esau*. Afterwards [*Jacob* begat *Judas* and his brethren], and yet *Judas* was not the eldest. In such manner treating of the generation, he reckons those by the which he might descend to *David*. A sufficient proof to incite the contrary part to believe that *Moses* did the like in his history; and that our first Parents, had other children then those which are named and declared in the holy Scripture.

CHAP. I II.

That the sign of the Crosse was in estimation before our Saviour Christ was crucified.



Long time before our Saviour and Redeemer Jesus Christ suffered upon the Crosse, the sign of the Crosse was in esteem, as a Prognostick sign and fatal; especially by the Egyptians and Aradians. The Egyptians engraved it upon the brest of their Idoll *Serapis* which they adored for their God. But better to declare

clear how this figure came in such veneration. You must understand that the ancient Arabes, most skilfull in the knowledge of the heavens and the force of the Stars, made for divers causes, Images and Figures graven in Stone, Metals, Rings and other things; observing thereby certain points, and certain days; amongst which signs, this of the crosse was by them most esteemed, attributing thereunto more virtue and efficacy than any of the others; and esteemed reverently of it, in their houses, and other private places. Now let us set a part the respect that we may have of it. In that thereupon was made our Redemption, as *Facinus* writes, and let us consider this figure of the Crosse by it self, in contemplation of Geometry, it will be found an excellent and perfect figure, because it contains equal length and breadth. It is composed of two streight lines equall, the joining whereof, taken at the Center (to the extreamest of each end) makes a perfect round, it contains in it four streight corners, and therefore in it are the greatest effects of the Stars; because they have the greatest force and virtue, then when they are in their extreamest, and corners of the *East*, *West*, *North*, and *South*, and so seated, form (by the splendor that they give) the figure of a crosse, all which things are considerable: Besides, it is not amiss to note the reasons why the Egyptians esteemed it amongst their other notes and figures, and what they signified by it. But I will speak first of some of the Figures, and Hieroglyphiques of Egypt, and their significations. Before the Egyptians had letters, they writ their conceptions by Figures, Characters, and Ciphers of divers things, as Trees, Birds, and Beasts, or by some of their particular members, in which they were so cunning and accustomed, that they quickly learned to know what every thing signified, by the great experience which they had made, which the children learned from their Parents, and one from another by succession. *Cornelius Tacitus*, *Strabo*, *Diodorus*, and *Plinie*, in many places gives reasons hereof.

First, by the Figure of a vulture, they understood nature, because say they of this sort of bird is found no Male.

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as *Amian Marcellin* writes. By the Sparrow-hawk or Falcon, they signified any thing that was done with great diligence, because of the readinesse and swiftnesse of these Birds. The Honey Bee, signified a King; because a King ought to have sweetnesse and a sting. By the Serpent *Basilisk* holding his tale in his mouth, they understood the revolution of the year; because it ends where it began. The head of a Wolf shewed the Time past; because this beast hath no remembrance. The head of a Lion, the time present; because of his strength and power. The head of a Dog licking and made sharp to signifie the time future; for alwaies we cherish him and use him kindly in hope. The Ox signified the earth; because of the great pains this beast taketh. Justice was signified in the Stork, because it is said this bird susteins and nourishes the old ones in their age, in acknowledgment to have been bred and brought up by them in the nest. They demonstrated Envy by an Eel; because it accompanies not with other fish. The bountifull man was declared by the right hand open, and on the contrary, the covetous man by the left hand shut. The Crocodile, which is a very noisome beast, signified the malicious man. The eye open did denote a man observing justice. By the Ear, they understood memory. To shew a man of great memory, they painted a Hare having his ears open; and so discoursing of all things, they practised these Figures, as though they had been to them written letters. Now let us return to our purpose of the Crosse. It is strange that amongst so many signs and figures, this was the most evident and known figure or character, yea even to be placed upon the breast of their God, to signifie the hope of the hour which was to come; and as it were to prognosticate the everlasting salvation, which thereby succeeds unto us: so says *Ruffinus* in his Ecclesiasticall history, *Marcellus* and others. Here you see how the crosse was in esteem amongst that Nation, But on the contrary, amongst the Jews, Romans, and other people, the death upon the Crosse was reputed ignominious. And the Emperour *Constantine* was the first, that forbad any person condemned to death should be crucified,

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for the honour he bare to the holy Crosse. But ordeined the contrary, that it should be honoured and revered of all; because God had shewed him a Crosse in the air, with promise of victory, so that under this sign and hope of the promise, he fought with his enemy *Maxentius*, a Persecutor of the Christians, and overcame him, as is recited by *Eusebius*. So the Emperour *Theodosius* (though it be not observed to this day) ordeined that the sign of the Crosse should not be engraven in stone or in metal, to be placed afterwards in any place where it might be broken or defaced, because such substances are apt to break, and he would perpetuate them unto us.

CHAP. IIII.

Of the excellency of keeping Counsell, and how it ought to be kept, with some good examples to that purpose.



Ne of the principall things which makes a man known to be wise, is that he can keep counsel, & be secret in that which hath been declared unto him by another, and to keep his own proper affairs silent. Those that shall read ancient Histories, will find infinite good examples to have failed of their desired end either in peace or in war, for want of keeping counsel, and thereupon have followed an infinite number of mischiefs. But among all examples we wil consider one notable above all the rest, as proceeding from God, who so well keeps his own counsel. that he lets not any one know, (whatsoever he be) what shall happen to morrow. Nor those of times past could ever know what should happen at this hour. So in truth we may see that God himself hath loved secrecie. For albeit he should declare, or hath declared some things, yet is it not possible for any to make him after his will, For this cause un-

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derstanding men have always loved to do their business secretly. We read that *Cato Censor*, would often say to his friends, that he always repented of three things, if at any time he should happen to do any of them. The first, if he should declare a secret to any one, especially to a woman. The second, to have travelled by Sea when he might have gone by Land. And the third, if he should spend one day idly without performing some virtuous act. The two last deserves to be noted, but the first serves to our purpose. *Alexander* had received from his mother a letter of some importance, and after he had read it in the presence of *Hephestion*, he closed up his mouth with his Seal-Ring, wherewith he was wont to seal his most secret letters, whereby he shewed, that he to whom one reveals his secrets should have his mouth sealed up. When King *Lysimachus* bid the Poet *Philipides* ask what he would and it should be granted, the Poet answered him, the greatest good you can do me, is that you communicate not to me any of your secrets. *Antonius Sabelicus* writes a notable example to this purpose. In the time of Pope *Eugenius* saith he, The Senate of *Venice* had a Captain named *Cremignol*, by whose treason & means the whole army was discomfited. By means whereof the Senators assemble to determine what should be done in this case. Some advised that he should be sent for & apprehended, and receive justice; others were of the contrary opinion. At the last it was concluded that there should be no notice taken of his fault, waiting for a better opportunity: all agreeing nevertheless that he should suffer death for his fault. This conclusion and occasion was deferred for eight moneths, with such secrecy, that there was no speech of it during all that time, which was a marvellous thing, seeing there were so many Senators, whereof there was many of them great friends to *Cremignol*, and many of them poor, which had received from him many gifts and much riches, yet gave him no advertisement. Nevertheless this thing was kept secret among them, till those eight moneths were past. Then it was ordained that he should come for *Venice*, where the Senate received him with great welcomming and loving embracings.

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And the next morning he was apprehended, and condemned to be beheaded, which was done accordingly. This may serve for an example to all our Modern Senators, Judges, and Counsellours, that it may not happen to them as it hath done to some, which have by and by discovered those secrets which they ought to have concealed; to the shame of whom I will tell you a pleasant discourse of *Anulus Galini* in his Attique nights, and by *Macrobius* in his Saturnals, which is thus.

The Senators of Rome, when they entered into the Senate-house, had a custome to bring every one of them along with them, one of their children to soon as he could go, and the children of the noblemen had this priviledge, even to the age of seventeen years, that being accustomed to see the good orders that their fathers kept there, afterward coming at age to govern they might be the better instructed in publick affairs: these children nevertheless, were so well instructed and taught, that they kept precisely the secrets that were there treated of. It happened one day amongst the Senate was put a matter to treat on of great consequence, so that they stayed longer in the house that day than they were accustomed, and yet were forced to defer the determination of this matter till the next day forbidding, to speak any thing of it in the mean time in any sort.

Now amongst the children that were brought thither that day, there was one young child, son to the Senator *Papyrius*, who was of one of the most illustrious and famous families in Rome. At the child's return home, the Mother would know of him, what business that was, that was treated of there that day, that kept them there so late: to whom the child answered, It was a thing that he might not declare, and that he was forbidden to speak any thing of it. The Mother hearing this answer (as it is the custome of women) was much more desirous to know it than before, so that at first by fair means and promises, she assayed to draw it from him, and at last by threatnings and beating would constrain him, which to avoid the child devised a pretty shift, and

and told her, that which was in debate and would be determined the next day was, that it seemed good to divers of the Senators as well for the publick good, as for the increase of people, that every man should have two wives, and that there were some that were of the contrary opinion, maintaining that every woman ought rather to have two husbands, and that the next day it would be resolved on. Which when the mother heard she believed, and was mightily moved thereat, which caused her to advertise the rest of the Roman Dames, that they might provide to hinder, that men should not have two wives, but rather women might have two husbands. Hereupon the day following, a great number of the Matrons of Rome, came to the door of the Senate, praying and requesting the Senators effectually not to make so unjust a law, as that one man might marry two wives, and that it would be better to make the contrary. The Senators which knew nothing were abashed in such sort, that entering one after another into the Senatehouse, enquired of one another, from whence proceeded that dishonest incivility of their wives, but no one of them could give a reason.

At the last little *Papirius* put them out of their pain, declaring in full council what had hapned to him with his mother, and for fear that she put him into, he was constrained to use this deceit towards her. This being heard by the Senators they greatly commended the constancy of this little child, Nevertheless, they ordered that they should bring their children no more to the Senate, onely this *Papirius* who was admitted to enter.

Certainly the old men in these times, may take example by this discreet youth, and consider, that if a private secret ought to be kept, much more a publick, and especially among people of age and judgement. *Brutus Cassius*, and all those that conspired the death of *Cæsar*, because they saw it expedient for the profit and the liberty of their Country, fully determined it, but would not let *Cicero* know of it, one of their great friends, and one that desired more than any in Rome the abolition of that Tyrannie, not for any distrust they had

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in him, but because he was not reputed a good counsel keeper, a secret worthy admiration seeing there were so many conspirators, and nevertheless they concealed it so long from him their singular friend.

Fulvius declares a great secret to his wife, which had been communicated to him by the Emperour *Octavian*, which being discovered by the wife, and came to the ears of the Prince, the Senator was sharply reprehended for his lightness by his Lord, whereby growing in dispair, determined to kill himself; wherefore upbraiding his wife of the wrong which she had done him, she answered him, he had no reason to be angry with her, seeing that during so long time as they had lived together, he could not take notice of her light temper, or having known it, would abuse it in trusting her with such a secret. Wherefore though her husband was the cause of her fault, yet she determined to suffer first, and indeed presently killed her self, and so did her husband after her.

We read in the life of *Nero* that when his death was plotted in Rome, (a thing very necessary to the Romans, because of his strange cruelties) he which had the charge to give him the blow, meeting by chance one who was led prisoner, by the Ordinance of the Tyrant, and considering with himself that the perverse nature of the Emperour was such, that who-soever he caused to be apprehended never escaped death, and therefore this poor prisoner (which shed tears in abundance) could not escape it, came to him, and not considering of what importance it was to him to keep counsel, said unto him, I pray God keep thee till to morrow, for if thou scape this day, I assure thee *Nero* cannot put thee to death. Which the prisoner understanding, suspected the cause to be as indeed it was, and so found out the means to save his life, by declaring it to *Nero*, bidding him have a care of himself. Who sent presently to apprehend him that comforted the prisoner, and by extreame torments made him to confess the Plot, and so he lost his life, and their design was lost. *Plinius* reports the quite contrary of *Anaxarchus*, for being taken for such a like thing, he bit off his tongue with his teeth; because he would not declare a secret

cret, and spit it in the Tyrants face. The Athenians caused the Statue of a Lyon made in brass, to be set up in the honour of a woman whose name was Lion, in memory of her constancy, in keeping secret a conspiracy, and this Statue had no tongue to denote secrecy. The servants and slaves of *Plautus* are also much commended, in that there was not torments sufficient to make them confesse to the enemies of their Master (who sought to kill him) in what place he was hid. The servant of *Caro* having seen his Master commit some fault, was put to great torment to make him speak, and yet they could never make him bear such testimony against his Master. *Quintus Curtius* recounts, that the Persians held it inviolable to punish grievously (and more than for any other offence) he that revealed any secret; for confirmation whereof, he says, that King *Darius* being overcome by *Alexander*, and not knowing whither to flee, hid himself; but there was no torture that could be inflicted upon them that knew it, nor any hope of recompence could make them reveal it to any person. And sayth, that the Persian held an opinion, that none ought to be trusted with any thing of consequence, that cannot keep a secret. Secrecy then is necessary in all matters, principally in War, which the valiant Captains of old observed very well. *Philip* son to *Antigonus*, successor to *Alexander*, asked his father (in the presence of some) when the army should move, to whom the King replied in anger, Art thou so deaf that thou fearest thou shalt not hear the Trumpets with the rest; willing to make him understand thereby that he had made a fault in asking that question, which must not be answered in the presence of witnesses. There was one *Mettellus* a Tribune of Sicily, in the army, a Roman Captain came to him and asked him what he had determined concerning the war; to whom *Mettellus* answered, if I thought my shirt knew, I would take it of and burn it presently. *Horace* amongst the laws of feasts, wils that every one keep secret the things that are there done and spoken. To this purpose the Athenians had a custome, when they met at a feast, the ancientest in the company, shewed all the rest the door at which they came in, bidding

bidding them take heed, that by any means not a word of any thing that should be there done or spoken, should go out beyond that door. The first thing that *Pythagorus* taught his Schollars was to be silent, wherefore he kept them a certain time without speaking, to the end that he might teach them to keep counsel, and not to speak but in fit time, which shewed that the virtue of secrecy was the rarest.

When *Aristotle* was demanded what seemed to him the most difficult thing of all, he answered, to keep silence. To this purpose St. *Ambrose* in his offices, puts among the principal fundamentals of virtue, the patience of silence. The Romans amongst other of the vanities of their Gods, had one a Deesse of silence, named *Angeron*, which they painted with her finger in her mouth, in sign of silence. And saith *Plinie*, they sacrificed to her the 21 of December, whereof *Varro*, *Solinus*, and *Macrobius* make mention. The God of silence was likewise adored by the Egyptians, and they pourtraied it with the finger in the mouth. *Catullus* and *Ovid* have also written the same thing; whereby one may know in what reverence they had secrecy, seeing they adored it for a God. *Solomon* saith, that a King ought not to drink wine; for no other reason, but that where there is drunkenness, there can be no secrets kept, in his opinion; he being unworthy to reign that could not keep his own secrets. And saith further, he which discovers a secret is a Traitor, and he that keeps it is a faithfull friend,

CHAP. V.

How commendable it is to speak little.



TO speak little, and in that little to be succinct and short is a great virtue, and very commendable for all men to know. *Solomon* saith, that much speech cannot be without much vain, and he that refrains his tongue is wise. And again he that keeps his tongue guards his soul. And on the contrary, he that speaks inconsiderately, gives himself a prey to many mischiefes, one might bring here the testimony of many learned men. But the text in the holy Evangelists shall serve us, where it is said that we are bound to give an account for every idle word. The *Lacedæmonians* amongst all the Nation of the Greeks, delighted most to speak short in such sort, that if any were succinct in his speech, one would say presently he spake *Laconian*. *Philip* the father of *Alexander* demanded to pass through their Country with his army, and in what manner they would have him pass a friend or an enemy. To whom they answered briefly and without many words, neither the one, nor the other.

Artaxerxes King of Asia, threatened likewise that he would come and sack and pillage them, to which threatnings they answered, come and do what you will. My thinks they could not in many words have answered more gravely. The Ambassadors of the *Samians* made a long speech in their consistory, so that the Auditours being wearied with such a long discourse, gave them this answer, We have forgot the first part of your propositions, and for the rest we cannot understand it. Again, the other Ambassadors of the *Abderits*, for that they affected too much the exposition of their Ambassage, and desiring their dispatch for a return, was answered by *Agus* King of the *Lacedæmonians*, Tell the *Abderits* we have heard you

you all along, and as long as you would speak. A man once speaking to *Aristotle*, held him with such a long prolix discourse, that himself finding his own fault, concluded with an excuse that he would pardon him, that he had used so many words to so wise a Philosopher, *Aristotle* answered him very mildly, Brother, you need not ask me pardon, for I was thinking of another matter, wherein *Aristotle* payed him, and answered in few words to purpose. We have another example of the Theeves that robbed and killed the Poet *Livie*, for as they were pillaging of him in the high waies far from any company, and where none could espy them. He saw a flight of Cranes in the air, to whom he cried aloud, O Cranes you shall be witnesses of what these men do now unto me. After his death it was a long time before any could be known or suspected of the murder, till a time that there was a solemn meeting in the Country, at which were these two murderers, where they heard a great company of Cranes make a noise in the air; whereat one of them said to his companion, in a jeering manner (not thinking any else had heard him) hark, hark, yonder are the witnesses of the death of *Livie*. But by chance one that was by overheard them, and could not tell what it meant, but suspected some evil, which made him advertise the Judge and the Governours what he had heard. To make short, my two gallants were taken, and confessed the truth, and were executed according to justice proceeding from their too much talk without heed taking. For this reason ought to a man take heed what he would speak before he let a word escape from him, and to consider before whom and in what time and place to speak. *Hecates* the Greek Orator was reprooved, for that being at a feast he spake never a word, which *Archimides* understanding answered for him. Do not you know, that those which know when to speak well, know as well when to be silent; I might alledge infinite examples in divers histories, in severall times, of the dangers, ignominies and death itself, which hath happened to men by their too much babbling. Therefore a man ought well to consider before he opens his mouth, whether that which he

intends to speak, may not turn to his prejudice. The great *Cato* called the Censorian, was from his infancy, naturally slow of speech, whereof being reprehended by many who conceited that he affected too much extream taciturnity, made them this answer, I am not displeased that I am reproved for holding my peace, seeing none hath occasion to reprove me for my course of life; for then (and not before) I shal break silence, and shall then know to speak what I cannot keep in. *Isoocrates* in his book to *Dominicus* writes, that there are two times set for to speak, one when the business is necessary, the other when a man speaks of what he knows. *Plutarch* compares him that speaks of what he knows not, to an empty vessel, which sounds more than one that is full. The Philosopher *Zeno* shews us that nature hath given us two ears, & only one tongue for this cause, that we may hear much and speak little. *Horace* counsels us to shun those that ask many questions, because they are occasion of much babbling. *Suetonius* reports, and divers others confirm it, that the principall reason that moved *Octavian* so much to favour *Mecenas* was, because of his Taciturnity and little speech. *Cicero* affirms, that *Cato* the Oratour would never put any oration of his in writing, saying that if he should speak any thing he might repent of, he would not have his hand brought as a reproach against him, which he could not deny. And left in reprehending too much speech I should run into the same error, I will hold my peace with the Philosopher concluding, that I have repented me many times for speaking, but never for holding my peace.

Chap. 6.

CHAP. VI.

Of the strange opinion of the Egyptians touching the life of Man, judging it by the proportion of the Heart.



That I shall say of this will seem novelty to some, & fabulous to others; because it is a difficult thing to prove, neither do I intend to oblige my self to make it good, nevertheless me thinks the authority of those that have writ hereof is true or very likely, *Plinie* and *Varro* speaking of the time of mans life, affirm, that the learned Egyptians knew by experience, that man according to the order of nature, could not live above a hundred years, and if any one happen to live longer, it is by some particular influence and force of the stars, and a thing marvellous in nature. Of this they took their ground from the heart of man, in which by an Anatomy they have found experimentally marvellous secrets. For they say at the age of one year, the heart of man weighs two of their draghms, at the age of two year four, and so many years as he lives so many two draghms the heart encreases, so that attaining to fifty years, the heart weighs a hundred draghms. And from that time afterwards it diminisheth its weight every year two draghms, as before it did increase. So that in a hundred years the heart annihilates it self, and the body dies, if by some other accident it be not advanced sooner, for there are so many accidental causes which may and commonly cause death, that there are few men arrive half the way to make this experience. If this thing seem strange to some of us, yet the Egyptians hold it for certain according to divers Authors, and some, as *Lewis Calvus*, alledging *Dioscorides* to have spoken much of this amongst other notable things, as also *Peter Crinitus* in his book of honest discipline, and *Cornelius Agrippa*. I cite all these Authors because it is a thing hard to be belived, Let every one then give what

credit to it, seems good to himself. And now we are treating of the heart of man, and of so many excellencies that are in it, we will not speak of one alone, we must understand according to *Aristotle*, that man onely hath the heart placed on the left side, and that all other creatures have it in the midst of the breast, which he affirms in the first book of the nature of beasts. Also, this is the common opinion of all naturall Philosophers, That the first part which is formed in man, is the heart, as the root of all the members in a humane body, fountain of all naturall heat, and the last member that dies in man, and looses its motion. It is so noble and delicate a member, that it cannot be touched, but it is present death. *Plinie* recites an other wonder which happens some times, saying that men have been found to have the heart hairy, and he that hath it so is very valiant and strong of disposition, which was experimented in *Aristomimer*, who killed with his own hand in battell three hundred Lacedemonians, who afterwards having escaped many dangers, by his great valour at last died, and being opened his heart was found hairy. *Suetonius* in the life of *Caligula* and *Plinie*, also saith, that if a man die of poison his heart cannot burn although you throw it in the fire; which was verified by the heart of *Germanicus* father of *Caligula*. So it fareth with them that die of the disease called the Cardiaque, or griping at the heart. And we must know that among the pellicles of the heart, is the seat of laughter, and to this purpose the ancient Historians write, that the Roman Gladiators, having by any blow the caul or pellicles of the heart strook, died laughing. But even as laughter and joy proceeds from the heart, so melancholy proceeds from thence, and likewise good and evill thoughts. Speech is procreated there, and divers are of opinion that it is the principall seat and residence of the soul, which seems to be confirmed by Christ himself, when he says, that wicked and evill thoughts proceed from the heart. And that which enters in at the mouth soils not for those are indifferent things. So venerable *Bede* in his Commentaries upon Saint *Mark*, saith, The chiefest place of the soul is not in the Brain, as

Plato

Plato maintains; but in the heart as our Saviour Christ saith.

CHAP. VII.

Of two Women; the one of which, in the habit of a man was made Pope, the other, Emperesse.

Believe many have heard of a woman Pope: But because, peradventure, all know not by what means, and that it was one of the strangest things that could happen amongst men, I will here speak of it, as it is extracted out of very true Histories. She was born in England, and in her youth grew acquainted with a learned man, of whom perceiving her self to be beloved, and she loved him no lesse, took the habit of a man, and named her self *John*; and forsaking her Countrey, went along to dwell with him in the Town of Athens, where then flourished the Schools with all manner of Learning, and there lived some time; where by her industry she attained to so much Learning, that afterwards retiring her self to Rome, she read publickly in the Schools, in the habit of a Doctor: By which readings, and publick disputes, she so gained the opinion of the Auditors, that she was reputed one of the most Learnedst men of all her time; and obtained such favour and authority amongst all, that in the vacancie of the Apostolick Chair, by the death of *Leo* the fourteenth of that name, in the year of our Lord Eight hundred fifty two, being taken for a man, she was chosen Great Bishop of Rome, and Universal Pope in the Church of God; and kept that Chair two years and thirty odde days. But being in this estate, (as happens always to such ill enterprises) not having care of the preservation of her Chastitie, had the company of one of her Favourite *Serviteurs*, in whom she trusted most, in so much, that Madam the Pope proved with Child. Nevertheless, she hid her great belly with such care, that

that none but her Minion could know any thing of it. Howsoever, God would not suffer such wickedness to last long, nor go unpunished; for as she went along, according to the common solemnity, to visit Saint *Jean de Lateran*, her time of bearing being come, she had publick correction for her secret sin; for coming near to a certain place which is between the Church of Saint *Clement*, and the Theatre (improperly called *Coliseum*,) she was delivered (with great pain) of a humane creature, which died incontinently with the Mother, so both of them together (without any Pomp, or mourning) were put into the ground and buried: And for that cause, the common opinion is, that all the Sovereign Bishops that have been ever since, come short of that place; and when they come near it, turn down another street, in detestation of so horrible an offence. And when they choose a Pope, they set him upon a thing like a Close-stool, pierced through, that they may secretly know, whether him that the choose be a male. Many Authors write of this, but I find; not one that assures it: *Plinius* onely writes of the Election of Popes ever since, as is before recited. Of all the Authors, there is *Martin* and *Platin* in the *Life of Popes*. and *Sabellius* and St. *Anthony* in their Histories, that write of it. I find written more, that in that street, upon the ground, there is an Image of stone, that represents the Birth of a Child, and the Death of that impudent and brazen faced woman. Whence we must know, (though that did come to pass as is before recited,) during the time this woman held the world in abuse, the Church was not maimed in Faith; because in it could not be wanting the Head, Christ, from whom proceeds the influence of all Grace, and the utmost effects of the Sacraments, by means of which Head, the Sacraments have not been wanting to them that received them honestly, and by a lively faith; for Christ supplied this want in them by his Grace. And put the case that this woman, nor no other could be capable to receive or give any one onely Character of Orders, nor absolve any person, and that therefore they that have been made Ministers by her hands, must be ordained a new: yet it is so, that Christ supplying that default

in them by his grace, as we have said, there is no further need to do it over again; the truth is, she was tor her wisdom to be admired in that she could for so many years, cover her estate, and live after that close manner.

But that which made *Theodosea*, Empress of *Constantinople*, is not lesse to be admired; because the wit the one used to counterfeit her self a man, the other used to make known to all that she was a woman; for in the vacancy of the Empire by the death of her brother *Zoe*, and of her husband *Constantine*, then made a Monk, she knew so well how to behave herself in the carrying through of affairs, she became Empress, and for the same was feared and obeyed. For without the help either of father, or brother, or husband, she governed the Empire excellently in peace and prosperity, for the space of two years, and no more, because she lived no longer; and died to the grief of all her subjects in the time of Pope *Leo* the ninth, in the year of grace, one thousand and fifty.

CHAP. VIII.

Why man goes upright: why he weigheth more fasting than when he hath eaten, and the cause why he weigheth more dead than alive, with other pretty discourses.



He contemplative matters, concerning the composition of man are infinite. *Lactantius Firmian* writes a book of them apart. And so have other learned men. In truth there is one thing amongst many others that deserves particular consideration to be known, that is, why God hath made all other creatures (except man, who is born the chief) whose eyes for the most part look downwards towards the earth, and not onely reasonable creatures, but also vegetables, as we see of Trees who have their head and foundation in the earth, and their boughs and branches above; as for man, he hath created him onely with his eyes towards heaven, his

face upwards, and his body streight up. And although by all reason, for these things it were sufficient to alledge the will of God, yet it seems this was done by a Myſtery, and therefore worthy of contemplation; ſo in truth our diſpoſing or making, manifeſtly ſhews us, that we were not born for the earth, but we were created to contemplate high and heavenly things, which are not communicated to other creatures, not being capable of them, and there is none but man onely that is worthy of them; God hath created all beaſts with their head downward, to ſhew that man onely reigns over them. One of theſe reaſons is eloquently noted by *Lactantius*, ſaying, that God having determined to make man for heaven, and other creatures for earth, he made man ſtreight and upright and diſpoſed to heavenly contemplation, that he might admire the effects, and have in reverence the place of his originall and his native Country, making all other creatures low and bowing towards the earth; becauſe they have no participation in heaven. *Ariſtotele* that had no light of faith ſaith, That man onely amongſt all creatures goes up-right, in reſpect that his ſubſtance, and his parts are Celeftiall and not Terreſtiall. And the Office of the ſpirits is knowledge and underſtanding, in which man could not well know how to exerciſe, if his body were great and weighty; becauſe the charge of his body would make his underſtanding dull.

Learned St. *Thomas*, who forgot not to diſcuſs, and to examine any thing, leaves not this queſtion undetermined, for in the expoſition of youth and age he ſaith, that for two cauſes man was formed upright towards heaven, The one that he might be the moſt perfect of all creatures, and he which participates and comes neareſt to the quality of heaven. The other becauſe in the proportion of his body, he is more hot then any other creature, and that the nature of heat is to advance upward; other creatures keep the mean as leſs participating of the heavenly quality, and having leſſe of this heat which raiſeth up. For this cauſe they are not of the ſame work and diſpoſition as man. It ſeems in this St. *Thomas* would follow the opinion of the Platonists, maintaining that the

the heat and the ſpirit of man (in which be abounds more than any other creature, conſidering the proportion of his body) is the cauſe that man goeth upright and ſtreight as he doth; becauſe by the force and vigour of the ſpirits & the blood, he liſts himſelf upright, being helped by the compoſition and harmony of the Elements, whereof man is compoſed, with ſuch equality & weight, that he may liſt up himſelf. Now ſomething is in it ſeeing that by that part of the ſoul, & this of the body, men are put forward to the love and contemplation of heaven, they ought then to conſider and think of high, ſpiritual and good things, and on the contrary to deſpiſe and ſhun low, baſe, and earthly things. And yet nevertheleſſe, we leave our ſelves ſo to be overcome with the cares of this life, and earthly conſiderations, that moſt of our time we liſt up our eyes to heaven, but our ſpirits and thoughts are on the earth.

As for the propriety of the ſpirit of man, whereof we have ſpoken, *Plinie* alledges one thing more, which though it be not of ſuch importance as the reſt, yet it may give a taſt of ſatisfaction to him that knows it not, or would not have thought ſo much, though experience manifeſts it daily. He ſaith, that a man when he is dead, weigheth more than when he was alive, and that it is ſo in all kind of creatures, and that he that hath eaten his break-faſt weighs leſſe than when he was faſting. *Eraſmus* in one of his Problemes ſaith as much, and other things of note, giving the ſame reaſons that *Plinie* doth, which are founded in the eſſence of the ſpirits and the air which doth lighten them as we ſaid before. So likewiſe a man that is faſting weighs more than a man that hath eaten ſomething, although one would think he ſhould weigh leſſe; for as much as he that hath eaten a meal, hath ſo much the greater charge and weight. And nevertheleſſe it is ſo, and we need not marvel at it, for eating and drinking augments the ſpirits and chears him, which makes him grow and increaſe in natural heat. From hence it comes, that when one man aſſays to liſt up another, if he wil that is liſted up, he can make himſelf heavier by forcing forth his breath wih in him, which if he ſhould keep in he would weigh lighter, alſo one that runs breaths but little that

he may run the more swift, because the air being a very light Element, desires to lift it self up high, where its place is naturally: as we see, a piece of skin of chejuel, or a bladder, unblown thrown into the water, it sinks presently; but blow it up with air and it swims above the water. In the same place *Plinie* saith, That a body dead in the water, when it comes to float, if it be a man his face will be upwards towards heaven, if it be a woman, she will rise with her face downwards, which provident nature hath so ordeined, to cover the shamefull parts of a woman. There is yet an other natural reason for it. And that is, that women weigh heavier in the foreparts because of their breasts, And men in their back-parts because of their shoulders.

CHAP. IX.

That death is to be judged good or evil, according to the condition one dies in, with examples of the death of divers.

IT is common to all, once to die, but to know when, or how, or what manner of death, is revealed to none, but all consists in being found in a good or evil estate. That death may not be termed unfortunate, unless that which finds not a man in that condition which he ought to be. It often hides it self, and keeps in houses and places where we least suspect. And for this cause, we ought not to live one day without consideration of it. To this purpose, examples are infinite, and I will bring some here, worthy note considering the effects are so strange, though such happen daily. *Aulus Gellus* writes, and after him *Valerius*, that there is in Italy a Town called Croton in Calabria, in which lived one called *Milo*, that was so strong and fit for any thing he undertook, that at all games, feasts, and publick wrestlings, never could be found his like, and for the most part carried away the victory, in such sort, that he was accounted the strongest and most valiant that could be found in his time. This *Mil*

Milo travelling over a Mountain, and withdrawing himself out of the common roade for refreshment, saw amongst other Trees, an Oak having two great branches, which some had begun to cleave by great force with wedges, and left them behind, not able to perform it, which he being very desirous to accomplish, put both his hands into the cleft, and drew till he had opened them a little more, so that the wedges fell to the ground: but whether because (it may be) his strength failed him, or that (it may be) he thought the branches were not of so great force, he let go a little, whereby the Tree closed on such a sudden, that both his hands were fast taken therein, so that he could not escape out, and none passing by to help him, he died therein great pain, and of famine, one of the most miserable and unhappiest deaths that could be imagined; for he was made a prey to the most salvage beasts, and so his own strength killed him. If the death of *Milo* was so strange, this of *Echilus* the Poet is no less strange; for he one day walking out of a Town in Sicilie, where he dwelt, to take a little warmth of the Sun, because it was then cold weather, and he being old and bald-headed, whose head shone again with whiteness, seated himself in a high place where the Sun beat, and having his head bare, an Eagle by chance flew over him in the Air, having in his talions a Tortoise, and seeing the white head of *Echilus*, took it for a stone, and so let it fall a great height thereupon, so to break it, that afterwards he might get the flesh of the Tortoise to eat it; which broke his skull, whereof he died presently. A wonderfull thing, seeing that he sate so high, in an open place, where one would have thought it impossible for any thing to fall upon his head.

Baptista Fulgosa, in a neat book that he hath written of Examples, recites the unfortunate death of a King of Navarre, named *CHARLES*; this King was old, and very ill, and troubled with a great pain in all his Nerves; for which pain, by the counsel of all the learned Physicians, there could be found no Remedy but one,

which was to wrap him in a linnen cloath steeped in *Aqua-vita*, and fow him in it round on every side, and he which sowed him in, having nothing by him to cut off the thread, took a candle lighted that was next him, the flame whereof took hold of the *Aqua-vita* so suddenly, that before the King could be unfowed again, or have any help he was burned in the flame, and so he was cured of the pain he had in his Nerves, and likewise of all his other diseases. The death of *Philemon* was very pleasant, for seeing an *Asse* come near to a table where on there was figs, and fell to eating them, fell into so great a laughter that the end of his laugh accompanied the end of his life. And it is reported that *Philiston* the Comique Poet died laughing. And so we find many men that have died of joy, of which number was *Dennis* the Tyrant of Cicilie, *Diagoras*, and that Roman Dame, who seeing her son return home, who was thought to be slain in the battell, died presently. That death of the Shepheard *Crasis*, whether it be so or no, is likewise very strange, for being asleep on a Mountain amongst his Goats, a Buck-Goat killed him, for jealousy he had of one of the She-Goats, with whom *Crasis* abominably perverted the order of nature. *Lewis Celius* and *Palatryan* recites this story, alledging for it some Greek authors. I leave divers other sorts of deaths as that of Pope *Boniface*, who died mad being famished in prison. Of *Richard* the second of England. Of the Archbishop of *Magunco*, who was killed and eaten up by a multitude of Rats. Of *Decius* the Emperour, of whom *Familius Victor* writes, that though victorious, he was found dead swimming in a Lake. In this sort in our time died *Lewis* King of Hungary. And *Sforza* (father to that gallant Captain Duke *Francis Sforza*) drowned himself thinking to save one of his Pages. *Andrew* King of *Provance* died by the hand of his wife, assisted by some other women who strangled him and hanged him up. The Emperour *Tiberius* was also poisoned by his wife *Agripina*. So Kings, Princes, and great Lords, are subject to unfortunate and unhappy deaths as well as poor men, although sometimes they are advised thereof yet in vain.

Chap. 10.

CHAP. X.

How many Popes hath been since Saint Peter, and how the Popes came to change their names, also by whom they used to have been chosen.



Ne of the most excellent histories, and that Christians ought well to know, is the lives of the Sovereign Bishops, successors of Saint *Peter*, and Vicars of *Jesus Christ*. These are those which have been Bishops of Rome since the first Vicar of God, Saint *Peter* placed the chair there, the Mark for his Successors, in which place it hath always been even to this day. And put the case that sometimes some of the Sovereign Bishops have been absent from that Chair and the Town, yet Rome ceased not to be the Bishoprick, and principall seat of the absent Bishop, for St. *Peter* placed it there first of all where it hath been ever since. But to return to our purpose, there hath been in Rome two hundred twenty and one Bishops, or universal Popes, as I can gather even to this day, in which *Inlinus* the third governed; amongst which there hath been many Martyrs, most excellent Saints and learned Doctors; yet nevertheless it is not without great admiration, and a consideration of great mystérie, that none of them governed so long time as St. *Peter* did there. For it hath pleased God, as he excelled all the rest in sanctity, so in the possession of that dignity, he passed them all, for he lived in it five and twenty years after the death of our Saviour Christ, the first seven whereof he lived at Antioch, and the other eighteen at Rome, where he placed the Chair. And some are of opinion that none of his successors, for the time to come, shall attain to that he did, no more than those that are past already.

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There is also another thing that I take notice of in reading the lives of the Popes, that is, that since Saint *Peter* to this very time I find not one that in changing of his name, hath called himself *Peter*, nor that had that name before his change. So that it seems, that God would put that name *Peter* for a foundation in the Church, and no where else.

The saying of the Translatour.

I know not in what place the Authour hath taken out this last opinion, for there is to be found seven (at the least) which before were named Peter. As Innocent the fifth, John the two and twentieth, Celestine the fifth, Clement the sixth, Gregory the eleventh, Boniface the ninth, And Alexander the fifth, leaving out one Anti-pope.

Yet it is good to know from whence came the first changing their name. Know that Pope *Gregory* the fourth being dead in the year eight hundred forty two, they chose for the Sovereign Bishop of Rome, a Roman, of Noble Blood, illustrious, and of good breeding, who was called *Hugo-face*; and because this name seemed to him dirty, and ill agreeing with such a dignity, and remembering that our Saviour changed the name of Saint *Peter*, would also change his, and named himself *Sergius*, which was his fathers name. From thence came the custome observed to this day, that he which is chosen Pope, may take at his pleasure what name pleaseth him best; And although they have changed their names, they keep still this custome, to take the name of some of their predecessors. Of these things, are the Authors, *Platinus*, *Matthew Palmer*, *Eusebins* and others, now we must understand according to what is found in histories, that even to the time of *Constantine* the great, (which gave so much Goods and Priviledges to the Church of Rome) because the Sovereign Bishops had been all Martyred, there was no canvassing or suite who should have it, for none desired it, but contrary,

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either by force or request, they were constrained to accept the charge, and so even till that time they were chosen to that dignity, only by the Priests which were in the Roman Church.

But since the Emperours were Christians, and likewise many of the Citizens of Rome, they were chosen by the Clergy, with the voice and consent of the people. That done, they sent to the Emperour, which then kept at *Constantinople*, to desire a confirmation; and it seems this was to please them, or because they would have it so. Sometimes this confirmation was done by the Governour which they had at Rome, called *Hyparcus*, who had the authority of the Emperour, now was this confirmation by the Emperour of the Sovereign Bishops: sure and firm, but whether for the Tyranny and permission of the Church, that after the death of *Benet* the first, *Pelagius* the second was chosen. But because at that time Rome was besieged by the Lombards, from whence are descended the Lombards, and also that there fell such an abundance of rain, that the Rivers were all overflown, in such sort, that (as *Platinus* saith) there was an infinite number of persons drowned and perished, so that it was thought for certain it was a generall Deluge. This *Pelagius* was the first that governed the Bishoprick without making the Emperour acquainted; yet nevertheless he feared that *Maurice* the Emperour of *Constantinople* would be angry at it, therefore sent his Embassadors to excuse it, and gave the reasons we have before recited. Afterwards, some years having past that this custome was continued without discontinueance, and *Benet* the second coming to be created Sovereign Bishop, the Emperour *Constantine* the fourth of that name, being advertized of his singular holiness and great learning, had respect of his authority, and sent this Pope a Charter or letter Patent, by which he renounced for himself and his successors, upon all reasons or pretences whatsoever, the confirmation of the Papall election, that from thence forward so soon as the Clergy or the people of Rome, should have chosen a Sovereign Bishop, he should be held for the Vicar of God, without other confirmation or amplification.

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This was observed for some time : but afterwards, the Church of Rome coming to be afflicted, and its inheritance to be molested by the Lombards, that reigned in that Country; and being seconded by *Charls Mariel*, in the time of *Gregory* the third; and by *Pepin* his son, in the time of *Stephen* the second; and at some other times, having some little help from the Emperours of Constantinople. Lastly, Pope *Leo* the third of that name, after great discord and controversies, considering the great succour and help that he had from *Charlemain* King of France, he made and named him Emperour, and repassed the seat of the Empire to the Western parts, where it hath remained to this day. By means whereof, we may know, that either by special Privilege, or by Usurpation of the Successors of *Charlemain* to the Empire, they began to set up again the confirmation of the Pope, confirming him by the Emperours, and approving the Election that is made of the Sovereign Bishops, who acknowledged them for Emperours, having recourse to them in their necessities and affairs, Afterwards by succession of time, and in the year Eight hundred and seventeen, *Pasquel* the first was chosen by the death of *Stephen* the fourth, and obeyed, without waiting for confirmation of the Emperour *Loews*; son to *Charls* the great; wherefore he sent his Ambassadors to excuse it, and say, that he was constrained by the people not to stay for his confirmation; the Emperour *Loews* accepted this excuse, and nevertheless sent them word, that he would that the ancient customs should be retained and kept. A long time after, during which the malice of men increased, there were divers scandals and disorders found in the Elections, which to remedie, Pope *Nicholas* the second of that name, in the year One thousand seven hundred and ninety nine, being in publick Council, made a Decree, which begins, *In nomine Domini*, in the three and twentieth distinction, by which he gives the authority of choise onely to Bishops, Priests and Cardinals; following which Ordinance, even to this day, is made a worthy and Canonical Election, without seeking or waiting for the Imperial confirmation: for this Priviledge proceeds not so much from reason, as from the

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grace and permission of the Church and Pope, to which all Emperours and Kings submit and humble themselves, as their Superiour, and Head over all, Vicar and Lieutenant of Christ, the toleration and permission whereof ceasing, the use likewise ceaseth to Kings and Emperours.

CHAP. XI.

Of Men that are bred in the Sea, and some other things of note.



It is one marvelous thing, and that which draws men into a deep contemplation of the works of God, the great diversity of Fishes in the Sea, and likewise of the Beasts of the Earth: *Plinie Albertus Magnus, Aristotle*, and divers other Philosphers treat much of them. I know very well, that a reasonable man is found no where, but upon the earth, and men inhabit not in the water; Nevertheless I have read, there are fishes in the sea that have the shape of a man, amongst which there are male and female; and the female hath the very form of a woman, and are called *Nereides*, and the male *Tritons*; whereof I will not recite many things, in reckoning up a great number of men of light and small authority, which I have heard report to this purpose things strange and variable: Yet nevertheless, I will say that which hath been written by men of authority, grave, and worth of credit. Amongst the which *Plinie* saith, That in the time of the Emperour *Tiberius*, the inhabitants of Lisbon, a Town in Portugal, (then famous, and is yet,) sent Ambassadors to the Emperour, to certify him, that they had seen one of these Tritons retire and hide himself; sometimes in a Cave near the Sea, and that there he made Musick with the shell of a fish; and sayes yet further, that *Octavius Augustus* was certified, that they had seen upon the coast of France, divers *Nereides* or *Mermaids*, but indeed they were dead upon the

sea-shore. And so hath *Nero*, that amongst many fishes that the sea had cast up upon the sands, there were found *Nereids* and other sorts of sea-beasts, of the likeness of many beasts that are upon the earth. *Eliau* writes as much; and besides what the Ancients write of these things, and many other such like, modern writers declare also marvelous things; and amongst others, *Theodore Gaze*, a man very learned in divers Sciences, and lived in our times, of whom some have writ, and in especial, *Alexander* of Alexandria, who saies, that *Theodore Gaze* being in Greece upon the sea coast, he saw after a great tempest, the sea had cast up upon the sands a great number of fishes, amongst which was one *Nereide*, or fish with a perfect humane face, and a very fair woman even to the girdle, and the rest downwards was the shape of a fish, ending in the tail sharp like an eel, just like that which we see painted, which we call a Mer-maid, and that this Syren was upon the sands, shewing by her gesture, that she was in great pain and sorrow. *Alexander* saies further, that this *Theodore Gaze* caught it, and as well as he could, put it into the water, where it was no sooner entered, but it began to swim neatly, sinking it self out of sight on a sudden, and was never after seen. *Georgius Trapezensis*, a man of no less learning and authority, affirms likewise, passing by the sea-shore, to have seen a fish raise it self above water, and all that was seen from the middle upwards was the shape of a very beautifull woman, whereat he stood no lesse affrighted then amazed with wonder, and so hid himself, to discover the shape; till she perceived that she was espied, by means whereof she put her self into the water, and was never after seen. All this is wonderfull, and yet who would not believe such men, being seconded with what I shall yet say. *Alexander* of Alexandria, saies, that he was advertized for a certain truth that in *Epire*, there is a fountain near the Sea to which children went often to fetch water, and that near to that place came out a Triton, and hid himself in a Cave, and there kept himself close, till he saw a young maid alone, whom he would take away and carry with him into the sea, which he had done

done oftentimes, whereof the inhabitants being advertized, set anibushes for him, so that he was taken, and brought before the Justice of the place, where he was found in all his members agreeable to a man, wherefore they assayed to keep him and gave him meat to eat, but he would not touch a bit of any thing that was offered him, and so he died as well of famine, as that he was too many daies in an Element that was strange to him, and altogether contrary to his own proper nature. This History is also recounted by *Peter Gellie* a Modern Authour in his book, that he hath written of beasts, and saies, that while he lived at *Marsellus*, heard an old Fisherman report, that his father had told him for truth, that he had seen a *Triton* or Mer-man such a one as we have spoken of, which was presented to King *Renus*.

A thing therefore so approved, and by so many Authors, and that all the world holds for a certain, ought not to be reputed a lie, but held for a truth.

CHAP. XII.

Of the division of the ages of the World, and the notable things that hapned in them. And also of the beginning of Kingdomes.



Although every one takes pleasure to speak of the ages of the world, and of things that have hapned in the one, and what hath been seen in the other, yet there are many that know not how this division is made, nor how many years is given to every of them. The Age of the life of the world even unto this day, is divided by the greatest part of Authors, in six parts or Ages. Though some would perswade us there are seven, which is the division which the Hebrews make; But as for me I will follow the opinion of *Eusebins*, and the common opinion of

The Wonders of the World, or,

all the Historians, that name but six. Afterwards upon the division of these ages, there is yet so great confusion and difference amongst them, that none can resolutely assure himself. It seems principally the Authors divided it into two parts. The one whereof follows the computation of the seventy two interpreters, that Translated the old Testament out of the Hebrew tongue into Greek; The others follow the Hebrew and common text of the Bible. Of all which I will recite their opinions.

The first Age of the World is reckoned, from the beginning that God created it to the universall Deluge, which was the infancy of the World, which Age lasted a long time. And it is to be believed, that during that time, there happened amongst men many things of note, although we have neither history nor any memory thereof. But that which the holy Scripture saith, That after God had created *Adam* and *Eve*, and before them all other things, and that he had given him Sovereignty over all Creatures of the earth, and fishes in the Sea. *Adam* begat two children, *Cain* and *Abel*, which brought forth to the world many other children, whereof grew a great people. *Moses* writes afterwards, that *Cain* built a Town in the East, which he called *Henoc*, according to his sons name. In this time *Lamech* having buried his wife *Bigamius*, was the first that ever had two wives, of one of which he had a Son, named *Tubal*, which invented Musick of voices, Violes and Organs, and wind instruments. *Cain* invented the Art of forging Iron and Iron works, and engraving; during this time the people were, as divers Authors write, of a marvellous greatness, and strength, and spitefull, and puissant beyond humane power. And finally, for the sin of man came a generall Deluge over all the earth, by the which all humane linage was destroyed (except *Noah*) and those that were preserved with him in the Ark.

And this Age lasted according to the Hebrews 1656 years, to which agrees *Filo*, *Beda*, and *St. Jerom*, and the common text of the Bible. According to the seventy two interpreters, *Eusebius*, and other Historians, it lasted 2443 years.

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Rarities since the Creation.

St. Augustine saith, 2272. And *Alfonfus* King of Spain, 2882 years.

The second Age began in *Noah*, after he was come out of the Ark; and lasted to the birth of *Abraham*; which lasted, according to the interpreters, *Eusebius*, *Isozorus*, and the greatest part of the Chronicles, 942 years. But the Hebrews lay much lesse, and make it but 292 years, of the same opinion are *Filo*, and *Iosephus*. *St. Augustine* makes it 1072 years.

We have likewise remaining very little of certainty of things, happening in these times, neither is there any particular history to be found of them, but onely of some things generall, touching the beginning of Kingdomes, and inhabitants of Provinces.

Noah came out of the Ark and planted vines, and what happened to him, every one knows; he begat children, and they also begat more, in such sort, that the world began to be peopled. *Cam* the second son of *Noah*, begat *Chus*, from whence descended the Ethiopians; he also begat *Miscam*, from whom came the Egyptians; and *Canaan*, from whence came the Canaanites. The other son named *Iaphet*, begat *Gomer* and *Magog*, from whome are descended other people, too long to recite. In this time the Tower of *Babel* was built; and so came the confusion of languages, by means whereof hapned (according to *Iosephus* in his second book of Antiquities) that men separated themselves into divers Provinces, and Isles to live there.

During this Age, *Tubal*, the son of *Iaphet*, came to inhabit *Spain*, which he erected into a Kingdom, and there began to reign, some say he was called *Subal* or *Tubal*, son of *Faleth*, Nephew to *Eber*. The reign of the Scythians began also in this time in the North parts, and have alwaies pretended their reign to precede all others for antiquity, as *Trogus*, *Pompeius*, and *Iustin* recites; so that betwixt them and the Egyptians, for this, grew a great controversie. In this time was found out by *Cam*, the Magick-Art and Incantations, who was also named *Zoroaster*. Towards the end of this age, and

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a little before the birth of Abraham, (according to *Eusebins* and *Beda*) the most puissant reign of the Assyrians began to raise itself, having for their first King, *Belus*, which some say to be *Jupiter*. And the second *Ninus*, in whose time *Abraham* was born, the which *Ninus* conquered a great number of Towns and Provinces. There was yet in Egypt an other kind of Kingdome named *Danastia*, whose first King was called *Phor* or *Phor* (according to *Eusebins*) who likewise towards the end of this age sedled the reign of the Scythians, in *Peleponensis*, now called *Moors*, whereof *Agessians* was the first King. In this very time began Idolatry and Gentilism. And this is all that we can confusedly gather of this second Age, in the end whereof, the renowned City of Nineve was built of an admirable greatnesse, for according to histories it was three daies journey in circuit.

3. Age.

Presently after began the third Age, at the birth of *Abraham*, continuing even to *David*, and lasted without contrariety of Authours, 942 years, to which onely *Isidore* adds two, which Age we may well call the youth of the World, because all things in it increased greatly. In the beginning whereof *Semyramis* wife of *Ninus*, began her memorable acts, who seigned her self to be young *Ninus* her son, and having changed her feminine habit reigned a long time, and conquered by arms many Provinces. She re-edified and compassed about with Walls the famous City of Babylon, in this very time was the Pergrination of *Abraham* by the commandement of God; and the victory which he had over four Kings to save *Lot* whom they led away prisoner. In this time we place the beginning of the Amazonians, & likewise in Egypt flourished the Kings called *Pharoos*. Also *Sodom* and *Gomorrah* was destroyed in these dayes. In the time of *Isaac*, began the Reign of the Argives in Thessaly. And in the time of his children *Jacob* and *Esaú*, began to reign the Kings of Cestus, the first whereof was named *Aere*.

A little after, *Ioseph* was sold into Egypt, as the History recites. And likewise how his Father and his Brethren and their children went into Egypt, where the people of Israel

Israel which were descended of them, lived four hundred and thirty years (according to *Beda*) and *St. Augustine* in his Book of the City of God. During this time, *Hercules* of Lybia went into Spain, where he reigned, & after him, *Iuer*, *Brigus*, *Traga*, *Beto*, *Gerien*, and others, whereof *Berosus*, and others make mention, in this time the City of Scivil was built, which will give place to none in the world for Antiquity, as we may gather out of *Berosus* and others. It was first named *Ispalis* of *Ispalis*, the son or Nephew of *Hercules*, which reigned in it, and whom as it is said founded it. Although *Isidore* saies it was named *Ispalis*, because it was built in a Morish place, and they were faine to strike it full of piles: but be it how it wil since it hath been called Spain, as *Trogius*, *Pompeius*, *Iustin*, and other Authours do certifie. It is true that *Iulius Caesar* since named it *Scivil*, and greatly enobled it, and made it a Collonie, and the Romans dwelt in it, nevertheless, it was greatly enobled before. But to return to our first purpose, in succession of time *Moses* was born, under whose conduct the Hebrews came out of Egypt. In this time also was *Iob* the just. Then afterwards came the Deluge of Thessalie, and many Kingdomes began to encrease in divers Provinces. In Ethiopia first reigned *Ethiops*; In Sicily, *Siculus*; In Boccia, *Boccon*. And for the Countries received their names of their Princes. Then flourished the Town of Troy, & *Iason* made a conquest of the Golden Fleece, from whence proceeded the history of *Medea*. The Amazons were then in their force. And the beginning of the reign of the Latines in Italy. In this very age *Paris* ravished *Helena*, which was the cause of the war & destruction of Troy, & of the coming of *Aeneas* into Italy, & of divers other things which wil not admit of brevity.

Then failed the third Age, which gave way to the fourth, and began at the reign of *David* the 2 K. of the Hebrews, which fourth age dured even to the Transmigration and Pergrination of the Jews in Babylon, and lasted four hundred four-score & five years. *Beda* saith 474 years. This age may be called the youth of the world, during which happened an infinite many things, whereof histories are full, in it was the original of the victories of good King *David*, he conquered the Philistines,

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he avenged himself of the Amonites, for the injury which they did to his Ambassadors, and killed the Captain of the Assyrians. After him succeeded in the Kingdom the wise King *Solomon*, who built the rich Temple in Jerusalem, he dead, the Kingdom was divided, *Jeroboam* succeeded to ten families, and *Roboam* his son to two.

After the Empire of the Assyrians, which had lasted more than twelve hundred years, it was ruined by the death of *Sardanapalus*, who was Lord thereof, and the most puissant King in the world, who was killed by *Arbatt*. And then the Empire fell to the Medes. In this very Age began the reigns of the most puissant Kings of Macedonia. And the Greeks began to count their years by Olimpiades, which were feasts that they made from five years to five years, with certain prizes for them that deserved best. Also was that puissant City of *Carthage* built by *Dido*. And a little while after Rome by *Romulus* and his brother *Remus* where the Kings began to reign. The great Town of Bizance was also built in this time, which is since called *Constantinople*. Again there hapned great wars, and mutation of Signiories in many parts of the world, whereof histories are full. And principally, towards the end of this age, *Nabucadonozor*, King of the Medes and of Babylon, fell upon Jerusalem, which he destroyed and the Temple also. Then led the people of Judea prisoners along with them; and from that it is called the Transmigration in Babylon.

5. Age.

At which began the fifth Age of the world, which lasted even to the birth of Jesus Christ, God and Man, our Saviour and Redeemer. And this shall last five hundred eighty nine years, by the computation of all.

During this time, there was puissant Kings, and great Republicks in the world, such as it is marvellous to read, and contemplate of the great things that happened in this Age; The Changes; The ruine of Estates; The ordering of great Armies: In brief, it is better to be silent than to abbreviate them. Almost at the beginning of this Age began the Monarchy of the Persians, whole Kingdoms were then the greatest, by

by means of the victories of that great *Cyrus*, which reigned thirty years, during which time he conquered and discomfited the rich King *Cresus* of Lydia. Then was discomfited himself, and put to death by *Tomoris* Queen of the Scythians.

Seventy years of this Age being accomplished. The Hebrews came out of their Captivity. And the Temple that had been destroyed was re-edified by *Solomon* at Jerusalem.

In Europe the Romans chased their Kings and were governed by Consuls, of which *L. I. Brutus* was the first, and the *L. Collatine*.

In Greece flourished Arms, and Letters, which brought forth many excellent Philosphers and Captains.

Alexander came thither with an innumerable army, but he was constrained to retire with great losse and disgrace.

Then came to flourish in Macedonia King *Philip*, who subdued all Greece, the Mother of learning and of arms, and which in this time brought forth *Demosthenes*, *Themistocles*, *Epaminondas*, *Agislaus*, *Teno*, *Plato*, *Aristotle*, and others the like. After the death of *Philip*, his son *Alexander* went out of Greece, and entred Asia, which he conquered, destroying the Empire of Persia. And by the Victories which he gained against King *Darius*, he lived the remainder of his life Monarch of all the world. But he dead, the Captains divided among themselves, the Signiories and Lordships; which being so mingled bred a discord, which raised wars through all Asia, and a great part of Europe.

In like manner the power of the Romans and Carthaginians increased beyond measure; for all of them strove to command the whole world, and to attribute to themselves the Empire. These two forces fought divers times against one another, so that each of these two Towns brought forth Captains excellent skilfull in arms. Carthage, put forward *Asdrubal*, *Hano*, *Hanibal*. Rome, *Fabius*, *Scipio*, *Marcellus*, *Emilius*, and others. Finally, after a great quantity of bloodshed, Rome became victorious, and Carthage desolate, destroyed, and all Africa tributary. This Victory obtained, the Romans, proud, and envious of the Greeks prosperity, found out

an occasion of war with them; in which Greece was taken and made Tributary.

Not contented with this, Their covetousness made them passe into Asia, where they overcame *Antiochus*, and then *Mithridates*, making themselves Lords of Asia the lesse, as also of Syria, and Palestina, and Egypt, and all the coast on this side of France, Spain, England, and the greatest part of Germany. Of all which Conquests, the chief Ministers were, *Sylla*, *Marius*, *Lucullus*, *Pompeius*, *Cesar*, and many others: it happened that their envious ambition, swelled their hearts, whereof bred civill wars amongst them, that every one would be a Commander one over another: but at the last, the Empire fell to *Cesar*, whom after many fortunes had happened unto him, his Nephew, or adopted son *Octavian* succeeded, who after having overcome all his enemies, he rested peaceably in such sort, that seeing himself in peace and concord with all the Kings and Common-wealths in the world, he made them lock up the doors of his God *Jannus*, which were never shut in time of war. Then the accomplishment of time being come, the Fifth age of the World ended, And our Saviour and Redeemer Jesus Christ was born, very God and very Man, in the year of the Creation of the World, according to the Hebrews, Three thousand nine hundred fifty and two years. And according to the seventy Interpreters, *Eusebius* and the greatest part of Historians, Five thousand a hundred ninety nine years. According to *Orosius*, five thousand twenty years. According to *Isidorus* one lesse. And according to *Alfonsus*, six thousand nine hundred eighty four; which is much more then any of the rest.

At this birth of our Lord begins the sixth age, which hath lasted to this hour, and shall last even to the end of the world. And during the which, a great party of men, are governed by one man, onely the Emperour of the Romans. These Emperours have maintained themselves in prosperity for some time, from one succession to another: but afterwards came the Goths and other Nations, and then *Mahomet*, who have given so many traverings to this Empire, that it is much diminished

minished, in such sort, that in many quarters of it there are particular Kingdomes and Signories taken out. By which discords and coldness of faith, the enemies of the Church of Christ hath found means to molest the faithfull Christians, casting many of them out of their Territories and Provinces.

These computations of the times of the ages which I have recited, are taken out of the Authors alledged, *St. Augustine*, *Isidorus*, *Bedæ*, *Eusebius*, *Filo*, *Orosius*, singular Historians. And for Modern *Pierre d'Alain*, and above all *John Driedon* in his Ecclesiasticks. The Poets gives the world four ages and no more, The first of Gold; The second of Silver; The third of Braffe; And the fourth of Iron; shewing thereby, that the malice of men beginning to encrease, the excellency of mettals decreased, to which they compared the world. As *Ovid* speaks in his first book of *Metamorphosis*.

CHAP. VIII.

Of the distinction of the age of man, according to the Doctrine of the Astrologers.



Y the common division of Astrologers, Arabes, Caldeans, Greeks, and Latines, and particularly *Proclus* a Greek Authour, *Ptolomeus*, and *Alben Rasellus*, the life of man is divided into seven ages, upon every of which hath dominion and reigns, one of the seven Planets.

The first Age is named the infancy, continuing the time of 4 years, in which domineers the nearest Planet to the earth, which is the moon. Because the qualities of infancy, compels us to say that the influence of that Planet, is of all others agreeable to that Age, in which the body is moist, delicate, tender, weak, and moveable, and in all things like to the moon, for a small thing alters it. Its members for a little small thing is weakened, and the members are perceived to grow in a small time even to ones eie. These things hapned in general to all, because of the moon, that

governs then. Nevertheless, more to one than to another, and not equally, for as much as the other particular qualities, which hold nothing of the Moon, takes effect as the child is brought into the world, according to the state and disposition of the other Planets.

2. Age.

The second Age lasteth ten years, while it comes to fourteen. Which the Latines call *Pueritia*, Childhood; wherein ends infancy, and begins youth. In this age reigns another Planet called *Mercury*, placed in the second Heaven, this is a Celestiall body easie to change being good, with the good, and nought in the aspect with the nought. Lasting this time, then nature composeth it self to the quality of this Planet; for then young children begin to shew some principle of their spirit, be it in reading, writing, or musick, and are then tractable, and docile, yet light in their purposes, inconstant and changeable.

3. Age.

The third Age is eight years more, called by the Ancients *Adolescentia*, youthfull age; and continues from fourteen to two and twenty, during which reigns the third Planet called *Venus*; for man then begins to prompt by nature, able and strong to engender, being enclined to love, and Ladies addicted to sports, voluptuous banquets, and worldly pleasures, and this we must search into whether nature provokes the man to do this. For we must believe that man keeps still his own free will, either to take or leave these inclinations or influences, and understand that neither the force of the Planets, nor the power of the Stars, can but nible at such liberty, although they encline the sensative appetite, and the members and organs of a humane body.

4. Age.

The fourth age pursues it self till a man hath accomplished forty two years, and is called *Inventus*, youth; the course of which lasts nineteen years, and hath for its Governour and Master, the Sun which is in the fourth heaven, called by the most ancient Astrologers, The Fountain of Light; The principall eye of the universe; King of Planets; And Heart of all the World. And like to it this Age, is the Prince of all the rest. And the flower of the life. During which the fences, and

and the powers of the body and the spirits, maintain and hold their full force. And then being a man of full understanding and courage, is made to know and chuse the best things. He desires to purchase wealth, and to get himself a good name, always inclining to do well, briefly in all things, generally he evidently shews that the sun reigns over him.

The fifth Age is called *Viril*, manly, and according to the said Authors, dures fifteen years, to goes on in pursuit to fifty six years, subject to the Planet *Mars*, which in it self is nought, dangerous and hot, inclining men to covetousnesse, and making them chollerick, sickly, temperate in eating and drinking, and constant in their actions.

Then joining twelve to fifty six, you shall find Three-score and eight years, which makes an end of the sixth Age, called old Age, whereof *Jupiter* is the great Governour, which is a noble Planet, betokening Equity, Religion, Piety, Temperance and Chastity, provoking men to put an end to all labour, and hazard, and to seek rest. Men in this Age do all holy works, Love, Temperance, and Charity, seeking after credit accompanied with commendation, are honest and fearing shame and disgrace.

The seventh and last Age, hath been limited from three-score and eight to fourscore and eight, and few are found that attains unto it. It is called feeble and decrepit. Because *Saturn* commands over it as the most slow and highest Planet, and environs all the others abovesaid. His complexion is cold, dry, and melancholy, angry, and envious. By which means he draws these old people to a solitariness, choller, pensiveness, despite, and anger. He weakens their memory and their strength, and loads them with anguish, sorrow, languishing sickness, deep thoughts, and with a great desire to undertake secret and hidden things, and which is more, they would be superiors and masters above all and be obeyed. And if we ever find any that goes beyond this age (at which in these daies we may wonder) he will return and grow again to be as in his infancy, and will have one touch again of the moon for his Planet, which was the Governour (as is said before

before) of his first years. By reason whereof people do the same to them as you see them do to little children, following their humours and inclinations. I alledge, that this division was the invention of the Astrologers, but let every one believe what he please.

Now we will come to the division of the Philosophers, Physicians, and Poets, which are of divers opinions. And because in this discourse there are some things of note, I will treat of some of them to exercise ingenious wits.

The great Philosopher *Pythagoras*, let a mans life be as long as may be, makes but four divisions of it. Comparing it to the four quarters of the year, saying, that infancy is the spring time, in which all things are in their flower, begins to grow and encrease. Youth he compares to Summer, for the heat and force which men have in that age. The Viril, or mans age, is to Autumn; because in this time men have experience, are ripe, apt for good Counsel, and certain knowledge in all things, and he represents old age to winter, a time without fruit, troublesome, displeasing, and hath not the happinesse of any fruit, but what hath been gathered in former times.

Varro a learned man amongst the Romans divided the life of man into five parts, attributing to every one of them the space of fifteen years. The first fifteen he calls Puerility belonging to childishnesse. The second he calleth *Adolescentia*, youth; that is to say growing, because in that time men grow. The other fifteen reaches to forty five years, and calleth it *Iuventus*, which comes of the Latine word *Juvenare*. To signifie a time of help, because in this age men serve in actions of war, and Common-wealth affairs. And this age is the stable and confirmed time of the life. From forty five to sixty, he calls that the ripe age of man; because in Latine such men are called (*Seniores*) that is in respect of others behind them. Because in this time men decline, and grow into old age which accomplisheth the rest of the life after the sixty years. Thus have you *Varroes* division of the life of man.

The Philosopher *Hippocrates* divides it into seven Ages. The first and second, each of them seven years, which makes four-
teen

teen; The third, of fourteen years, reacheth to twenty eight; The other two, each of them seven years, and reach to forty two; The sixth, of fourteen years, and reach to fifty six; And the rest of the life he attributes to the seventh Age. The Philosopher *Solon*, puts these seven parts into ten, dividing the third, the sixth, and the seventh in the midstest, so that every one of the ten parts, lasts seven years. There is the description made by the Philosophers. But *Isidore* hath distinguished them into six Ages. The two first agreeing with *Hippocras*, making every one of them seven, and naming the first, infancy; the second, puerility; from fourteen to twenty eight, he calls *Adolescentia*, or the growing age; from twenty eight to forty, he calleth youth, which is the fourth in order; the fifth, he calls the declining age, and which begins old age, he makes of twenty years, and are in all sixty. The rest of the life he attributes to old age, calling it the sixth age.

Horace that excellent Poet, divides also the age of man; but it is in four parts onely; so doth *Pythagoras*, Namely, puerility, youth, and the viril age, and old age, the which is elegantly described in his Poetick-Art, with the qualities and conditions of men in every age.

And nevertheless, according to the Rule of the naturall Philosophers, The life of man ought to be divided but in to three ages; The first, the growing age; The second, that which a man continues all in one estate; The third, of the declining time, Because according to *Aristotle*, All things that are engendered have augmentation, a retaining of the essence, and a diminution: so they give to man three ages. The Arabian Physicians have been of the same opinion. Yet nevertheless *Avicen*, a learned man, distinguisheth our life into four ages or principal parts. The first which lasts thirty years, he names *Adolescentia* youth; because in this time all things goes forward in growing. The second, from thirty to forty five, and he names it the time of standing at a stay, or the time of beauty; because in this time man is in perfection. From thence forward and even to sixty, he calls the time of secret declination, and the way to old age; and all the time that a man

lives afterwards, he calls cleer, and open old age. Yet we must note, that although he make this his principall division, he divides the first of these four which is the thirty years, and makes them into three parts, so that we may say he confirms those which divide them into six. Now after al(considering these variable opinions) I do not know which to take to for the most true, nor indeed, can there be any certain rule given, in respect of the divers complexions and dispositions of men, as also the inhabiting in divers Countries & Provinces, and feeding upon good or naughty meats, by means whereof men arrive sooner or later at old age. For this cause saith *Galen*, we ought not to give a limited time to ages, which being wel considered, wil make, that all these discordances of severall Authors not to seem to strange, seeing that every one of them have a divers consideration thereupon. As had *Servius Tullius* King of Rome, who according to *Aulus Gellus* had regard to nothing but the common good when he divided the people of Rome into five estates. And separated the life of man into three parts, naming the first age to seventeen, Puerity; and then to forty six, he declared them men able and fit for war, and made them be listed in writings; And after forty six he named them men ripe and fit for Counsel. This division contraries not the others, because it is universal and incloses in it self the lesser and more particular, & seems to conform it self to the common divisions, which divide the ages into youth, ripe age, and old age. The Viril from the time we are born to the end of youth, which continues to 45 years, a little more or lesse. So saith *Virgil*, *Viredisq; juvenis*, which is to say, green youth. The ripe age even to sixty years, which *Servius* names wise, and fit for Counsel, and the rest decrepit old age. The which three parts may be divided into lesse and by that means confirms the truth, which seems to be amongst the Authors.

CHAP. XIII.

*What a dangerous thing it is to murmur against Princes,
with a Commendation of their clemency.*



Here is a very ancient saying, and prized amongst the old Proverbs. That Kings have large hands, and very long ears, inferring thereby, that Kings and mighty men, can take vengeance a far off, upon those that have offended against them, and also that they understand all things that are said against them in secret: For there are so many people insinuate themselves into the love of those that command, that nothing can be hid from them. For this cause wise men Counsel, that no man speak any thing against the King, though in secret, forasmuch as in this case, the walls hear, and speak; and *Plutarch* saith, that the birds carry the words through the air. So then we see that for speaking truth, and freely, men fall into danger. What shall we judge then of him that murmurs against great ones? The examples that we may bring to this purpose are infinite. Amongst which, we may read in the Greek and Latine Histories; That *Antigonus* one of the Captains and successors to *Alexander* the great, his Army being in the field, & he being a bed in his Pavillion one night, heard some of his Souldiers without, that murmured against him, not thinking that he heard them. and indeed he made no shew, saving in changing his voice (as if it had been some other) said unto them, to hold such a discourse, you should draw yourselves further from the Kings Tent, lest he should hear you. Another time this *Antigonus* causing his Army to march one night through a muddy and a dirty place, his souldiers finding themselves weary, went murmuring & began to speak much evil of him, thinking that he had been a great way behind, and had not heard them; yet being hard by them, he understood many of their injurious words, and dis-

contents, without being known; because it was night, afterwards relieving with all his power, a party of those very men that had spoken evill of him, spake unto them (changing his voice) saying, Speak against the King what you please, for leading of you into this mirie place; but yet you ought to give me thanks, and love me, that I have brought you out of it again.

The patience of *Pyrrus*, King of the Epyrotes, was no lesse; For when he made war against the Romans in Italy, he and his people being lodged in the Town of Taranta, there was some of his young souldiers, after they had supped together, began to speak evill of him at the Table, whereof being advertised, and warning them before him, asked them if it were true that they had spoken such words; to which one of them answered boldly, yes; Sir, we have spoken all that you charge us with, and assure your self, if the wine had held out at table and had not failed us, we should have spoken much more, willing to shew thereby, in excuse of themselves, that the wine induced them to speak evill of him. Whereat *Pyrrus* was never a whit angry, but fell into laughter, sending them away without any reproof or punishment.

The Emperour *Tyberius*, although he were a great Tyrant, amongst other things; hath left us to this purpose, notable examples. For knowing that one had made an infamous Libell against him, and that many of his people murmured at his cruelties, being perswaded by some to do Justice upon them; answered magnanimously, That Tongues ought to be free in the Town. And being incited again by some of the Senate, to seek out for him that was the inventor of the Libell. Would not. Saying, he was not so out of businessse as to trouble himself with that.

The great mercy of *Dennis* the Tyrant of Sicily (although he were extreame cruell) was marvellous kind towards an old woman; for being advertised, that this old woman prayed devoutly to the Gods for his health

health, and prosperity, sent out to seek for her to be brought before him, and asked her for what cause she prayed so heartily for him, seeing that all the rest of his people univerally desired rather his death.

To whom the old woman made answer, Know Sir, that when I was young, we had over us a most cruell Tyrant; wherefore I prayed devoutly to God for his death, and my prayer was heard. After him succeeded another; which Tyrannized over this Kingdome more than the former, and I likewise desired his death, so that by incessant prayers and request to the Gods, desired that as they had heard me for the first, so they would for this, which came to passe, and he died. In whose place now you are come, farre worse than the two former. And because that after you, I fear another may come worse than all the three, I pray the Gods continually, that they would maintain you in long life. This free and bold answer of the old woman displeased him never a whit, but let her go cheerfully and freely. When *Plato* Prince of Philosophers (who lived a long time with this Tyrant *Dennis*) asked him leave to return to Athens, and had obtained it. *Dennis* asked him, what he would say of him, in the Accademie amongst the Philosophers at Athens. To which *Plato*, with great boldnesse and freedom answered, Those which are at Athens, are not so idle, as to have leisure to speak of you or of your doings. *Dennis* understood well that he reproved him of his evill life; and yet nevertheless, bore it patiently. I remember two other old women, which with no lesse freedom spake to their Kings, which was taken patiently. One was of *Macedonia*, to King *Demetrius*, son of *Antigonus* before named, and the other a Roman to the Emperour *Adrian*. To whom both made a like answer, when demanding justice to be done them; It was answered by *Demetrius* and *Adrian*, that they could not understand them. To whom they answered, that if they could not understand them, they should then leave the Empire; and yet neither of them both were angry at their answer.

answer, but heard them and did them true justice.

Philip King of Macedon, taking farewell of the Ambassadors of Athens, and making them fair offers as it is the custom in such cases, asked them if they would have him do any thing else for them, to whom, one of them, named *Demo-critus*, knowing well that *Philip* extremely hated the Athenians, and could not conceal his mind, answered; We would have you hang your self by the neck. At which answer all the rest of his companions were much troubled. And those also that were there present, for fear least the King should do them some evil; but according to his Clemency (or it may be he dissembled) made no other shew, but turning towards the other Ambassadors said, you may tell the Athenians, That he that can bear such words, is much more modest then the wise Athenians, which have not had the discretion to hold their peace.

Demorates went to see this King *Philip*, at a time when he was angry with his wife, and his son *Alexander*. And amongst other discourse, *Philip* asked of their peace and union amongst the Towns in Greece. And *Demorates* knowing well that the King delighted to hear of discord between those Common-wealths, answered him indeed too freely, considering whom he spake to, Truly King, because you are at discord in your own house, you enquire after the discord of our Towns; But if you were at peace with your own, it would be more commendable than to enquire of the adversities of others. And nevertheless, the King was not angry, but seeing that he was justly taxed, sought peace with his wife and his son.

And if we would have examples of Christians, That of Pope *Sextus* the fourth, who was of the order of *St. Francis*, will fit well to this purpose. Being come to be Pope, one of his Religious Brothers very ancient, went to visit him in his Cordelier habit. To whom the Pope shewed his rich Jewels and Rings, saying, Brother, I cannot now lay as *St. Peter* said, Gold nor Silver have I none. It is true answered the Prier plainly, No more can you say as he said to the impotent

potent and sick of the Palsie, Rise, and walk: giving to understand thereby, That the Popes were already more studious to become rich, than to become Saints. And the Pope which knew his brother speak reason, took it patiently.

There hapned almost the same to an Arch-Bishop of Col-line, by a Country labouring man. For one day as this poor man was at work in the field, the Arch-Bishop passed by somewhat near him, having a Train of Guard armed in the German manner. And the Clown, at the passing by of the Arch-Bishop fell into a great laughter; which the Bishop perceiving, asked what moved him to laughter. The Country man answered, I laugh at *St. Peter* Prince of Prelates, which lived and died in great poverty, to leave his successors rich. The Arch-Bishop who found himself touched, to justify himself answered, My friend, I go so well attended because I am a Duke as well as a Bishop, which the poor labourer hearing, he fell a laughing much more than before. And asking him again why he laughed, He answered very boldly, I would my Lord you would tell me, if this Duke you speak of should be in Hell, where do you think then would be the Arch-Bishop? inferring thereby, that two professions could not be in one man; for offending in one, he could not be justified in the other. To which answer the Arch-Bishop, ducking down his head, made no reply, but without any injury or displeasure shewed to the labourer, went his way ashamed.

To speak of Heathens, *Artaxerxes* King of Persia, knew that a Captain named *Alcides*, whom he had brought up from his youth murmured sore against him, for which he gave him no other chastisement but sent for him, and told him that he might speak what he would of his King, because the King could as well speak and do what he would with him. *Philip* the father of *Alexander*, having understood that *Nicanor* spake evil of him in publick, was counselled by some to send for him and punish him: to which he answered, that *Nicanor* was not the worst man in his Kingdome, and he would know if he wanted not something; because he held himself tied to relieve him, when being advertized that *Nicanor* was

was in great poverty, instead of punishing him, for the fault he had committed, sent him a rich present; at which, he that had accused him said unto the King, that *Nicanor*, went about the streets speaking graciously of him, to whom the King answered. Now I see *Simicus* (for so the accuser was named) that it is in my power to make men speak well, or ill of me.

This *Philip* was again counselled to banish out of his Kingdome an ill-tongued fellow, and one that scandalized him very much. To which he answered, that he would not have any such thing done; because he that would villifie him in his own Country; he would not have him go to do the like in a strange Country, giving to understand, that what he gained by clemency, and noblenesse, proceeded from wisdom and good Counsel. This Prince was in these things and divers others very excellent; He would say he was bound to give thanks to the Governours and Princes of Athens; because by reason that they spake continually evill of him, and of his actions, to make them liars, he would every day grow better and better, in the amendment and correcting of his Government. He would never punish them that spake evill of him, but rather take away the occasion. Which rules being well observed by us, would yeeld us great profit, two waies: The one to amend our lives: The other, that we should not have so many Detractors. It is truly a great virtue not to be much troubled at any evill, that we know is spoken against us in our absence. And it is a greater temperance not to be moved, or grow sour at an injury that is offered to us in our presence.

CHAP. XV.

Of divers wonderfull things.



Although the works of nature are wonderfull, and an argument of the infinite power of the Creator of all things: yet these that are ordinary and well understood by learned and knowing men, can be not such wonder, as is the birth and growth of Man, Beasts, and Plants, and the production of their fruits, and all other like ordinary things. There are again others that are not so common, which nevertheless do not so much astonish us with admiration of their nature, although we wonder to see things which seem to repugn, the common order and essence of themselves, as some are which are recited by the authority of great and learned men. *Pontanus* a knowing man, and very famous for learning, saith, That he and others have seen in a high Mountain by the Sea near Naples, a great piece of a stone or flint, which fell from thence by chance, to the which stone grew a great tree so fast joined, that it seemed nature brought it forth, and caused it to grow so together with the Stone, even as if it had been but one body, though it were perfect wood; which seems proceeded no other waies than the earth or the water mingled with the tree, which afterwards came to be converted into stone, and closed it in on all sides, and thus because it was (perhaps) in a place little frequented by any body, was wonderfull, and seemed hard to comprehend. An other thing is recited by *Alexander of Alexandria*, as much wonderfull, which hapned in Naples where he dwelt; which is, That an Artificer being at work upon a Marble stone, for a certain building, and sawing it in the middle there was found in it a Diamond of great value, ready polished and trimmed by mans hand.

The same *Alexander* recites, that working upon an other marble stone, and desiring to saw it in the middle, they found it very hard, so that they were forced to break it with a Pickaxe, which the Masons use, and there they found in the midst of it a great quantity of oyl closed up, as though it had been in a bottle or some other vessel, and that this oil was of a clear, fair, and very good savour. *Baptista Fulgosa* in his first book of Collections, saith, That there hath been teen, and certifies, that in a Mountain, a great way off from any Sea, there was found, a hundred fathoms deep in the earth, a ship over-whelmed and consumed in the earth, but not so consumed, but that one might perceive the shape of a ship; where was also found Anchors of Iron, and the Mast, and the Sail-yard, though broken and consumed. And that which was most wonderfull is, that there was found the bones at the least of forty persons. And these things were seen in the year 1460. Some that saw it, would not believe but that it had there been covered with earth ever since the universal Deluge (if before that time there were ships, and that men could sail) which may well be, forasmuch as before the Flood, all Arts, almost, were found out. Others were of opinion, that this might be some ship which had been cast away in the Sea, and that through the inward concavity or hollownesse of the earth, the water forced it even thither, whither since by the alteration of time, the earth became dry, and so there it remained fixt. But let it be which way it will, the chance was wonderful.

The same Author recites again, that a Stone being cut in the middle, there was found in it a living worm which was unpossible to have any nourishment but from the Stone.

Pope Martin the fifth, was presented with an other Stone that had a Serpent enclosed in the midst of it, which seemed as if nature had created it therein, and without any other nourishment it took its substance from the virtue and propriety of the Stone.

CHAP. XVI.

That the Imagination is one of the principal interior powers, proved by true examples, and notable Histories.



THE outward Sences are five in number, as every one knows, that is to say Hearing, Seeing and the rest. So there are five interior sences or powers in man, and yet some reduce them into four; but the first is the common opinion, namely the common sense. The Imagination (whereof we will onely speak now.) The Judgement The Fantasie, and the Memory. Of the Office and virtue of which sences, we do not intend now to treat of, but we will speak of the sence of Imagination, the property and office whereof is to receive and keep those Images and Figures that the common sence receives, first from the exterior sence, and then sends it to the Judgement; from whence afterwards it comes to the Fancy, and there locked up and coffered in the memory. And we may see the Imagination alter and move with the representation of things, although it have them not present, which the common sence cannot have unless they be present. In which is shewed the greatness and marvellous force of the Imagination. We see a man asleep, and his sences all at rest, and yet his Imagination ceaseth not to work, and to present things to him as if they were present, and the man awak. The Imagination is able to move the passions and affections of the soul, and can diversly provoke the body to change the accidents: Turn the spirits, the uppermost, lowermost, and turn the inside outwards, and likewise produce divers qualities to the members. Imagination can make a man sick or well. And so we see that it hath other effects also. When the Imagination conceives something of pleasure, Joy calls the spirits out. And so of Fear, that draws

draws them inward. Joy enlargeth the heart, Sorrow pens it up. The Imagination of fear, begets cold, and makes the heart to quake, puts heat to flight, and makes the tongue and words to tremble. The pity, that is caused and put forward by the Imagination to see an other suffer, makes many times him that seeth to change more than him that suffers, as we know many times, some standers by will swoon to see another let blood, and alter more at the dressing of a wound, or the like, than the Patient. A strong Imagination hath power to change things, as when we hear or see one eat any thing that is sharp or sower, we feel a kind of sowerness in our mouth, and seeing one eat sweet or savoury things, we seem to tast a kind of sweetness in our mouth, and so of bitter things.

If we would have examples of strange Imaginations we may have many. *St. Augustine* saith, he knew a man that as often as he list, would sweat abundantly, stirring by his imagination the expulsive virtue.

He makes mention of an other, which at the hearing of a song or any mournful tune, or if a man should cry or weep, he would begin to imagine, and then faint and fall away in such sort, that he would be without any manner of sense, that even if you should burn him, he would not feel you; and yet if one had sung any pleasant tune, he would come to himself again. *Plinie* reports almost the like thing of one called *Hermotim*, who when he fell into Imagination, he changed in such sort that his spirits were gone out of his body, and then coming again to himself he would tel what he had seen.

Guillem de Paris, saith, he knew a man that onely with seeing a Purgation, and never tasted it, apprehending it by a strong Imagination, had as many stools as he that took it.

It is so with them which dream, for suppose it is the Imagination that causeth it, yet if in the dream they are burned they will feel pain although there be no fire to burn. Strong Imagination can with such force move the kinds of things, that she imprints in them the Figure of things imagined, and then setteth them to work in the blood, and this is of such force, that it even extends it self to the members of a third person, as we see in women

with

with child, which by means of a strong imagination, that she hath of the thing she desires to eat (which is called longing) many times the print or figure of the thing is found upon the child; And sometimes she dies. So often times it happens with him that is bitten with a mad dog, by the Imagination that he hath of the dog, there will be seen in his urine, the shape of a dog. To this purpose it is written of one King *Cypus*, who having with great attention beheld a combat betwixt two buls one day fell a sleep, having the imagination of this combat in his mind, and when he awoken he found two little horns like buls horns, growing upon his head; if this be true, it must needs proceed from hence, that the vegetative virtue, being helped, and forced by the imagination, it carried the proper humors of engendering horns into the head, and so brought them forth.

As we have said before, the imaginative virtue hath such power and force over the bodies of the third person, that *Damasene* recites, That in the confines of *Pisce*, in a place called *S. Peters*, a woman was brought to bed of a savage she-child, having the skin in the form and likeness of that of a Camel, which happened by reason, that at the conception of that child, she was contemplating upon the image of *S. Iohn Baptist*, that she had in her chamber: So that as we have said of children, the Imagination hath such power, that it can make the children resemble those persons that the parents do imagine and think of. *Avicen* also is of opinion, that the imagination may be so strong, that it may make a man suddenly be deprived of the use of his limbs, and cast him to the ground, tormenting him as if he were mad. And he saith more, that the Enchantment which it brings by the eyes, pierceth or striketh through one person to another, by the imagination of him that causeth the charm. So *S. Thomas* speaking after *Avicen*, asks, which soonest kills a body, the melancholy imagination, or the delectable imagination, by the violence of the one or the other? Joy expels and forceth out the spirits, and leaves a man without life; the other binds them in so strong, that thereby grows a violent suffocation. We saw in *Sivile James Olorius*, who was taken by the Catholick King by

The Wonders of the World, or,

the strong imagination of the fear which he conceived, became old, and white haired, onely in one night, being the day before strong and young. Again we see, that imagination many times makes men become fools: and at such times so ill and crazie, that its effects and power is wonderfull.

CHAP. XVII.

What Countrey-man Pilate was. How he died. And of the Lake called the Lake of Pilate, and of its property. And also of the Den of Dalmatia.



Pilate, the most wicked and unjust Judge that ever was, or ever shall be, was, according to common opinion, born at Lyons in France: yet some of that Nation will not have any such thing, but say, this name *Pontius* comes from a house in Italie, and of *Pontius Treneas*, Captian of the Samnites, which vanquished the Romans. Be it how it will, this *Pilate* (either for respect to his person, or to his parentage) came to be of great note in Rome; and being known to *Tiberius*, successour to *Octavius*, according to *Josephus* and *Eusebius*, was sent by him in the twelfth year of his Empire, to govern Jerusalem, and stiled him with the dignity of Proctor of the Empire. So then *Pilate* governed the holy City, and all the Province of Judea, which is called Palestina. And he held this Office ten years; in the seventh of which, and the eighteenth of the Emperor *Tiberius*, according to *Eusebius* and *Beda*, he gave sentence of death upon the Sayour and Redeemer of all mankind, our Lord *Jesus Christ*, God and Man: at which time came to passe those things which are written by the holy Evangelists, of his Death and Passion; whose Resurrection was so publick in Jerusalem, although they sought by all means to hide it; that *Pilate* thought (although he were wicked) that such Resurrection and Miracles were not of humane power, but of God, For this

Ravities since the Creation.

this cause (as *Eusebius* and *Tertullian* recites) he advertised the Emperour *Tiberius*, for it was the custome of Consuls and Proconsuls, to advertise the Emperour or the Senate what things happened in their Provinces.

This news marvellously amazed the Emperour, which made him refer it to the Senate, to sit in Council, to know if it might seem good that this Prophet should be worshipped for a God, which he did; because they could not without the authority of the Senate, worship any new God in Rome, without the slighting of their other Gods. But as the divinity of Christ hath no need to consumm it self, by the approbation of men onely, God suffered that the Senators would do nothing in it. On the contrary (as these Authours say) they were displeased that *Pilate* had not writ to them as well as to *Tiberius*, yet for all this, *Tiberius* forbad the further persecution of Christians. After these things *Pilate* coming to live in Rome, and confirmed by the Devil for his loyal servant, did never after do any thing in his Office, but unjust and unlawfull acts. Whereof being accused before *Caius Caligula*, Successour to *Tiberius*. And also to have profaned the Temple, by putting in Statues and Images, and so have robbed the common Treasury and other grievous crimes, was banished to the town of Lions; some say to Vienne in Dauphenie, and because this place was assigned for his banishment, some say that this was the place of his birth, he was so handled, that he killed himself with his own hands, which was by divine permission, that he might die by the hand of the most wickedest man in the world, *Eusebius* saith, that he killed himself eight years after the death of our Saviour, of which this accused *Pilate* made no profit to himself, forasmuch as he died in despair. For the goodnesse of God is so great, that although he had condemned his son to death, yet if he had repented him of his sin, him whom he had condemned to die, would have given him eternal life. And now we speak of *Pilate*, I remember of a Lake so called; this Lake is in Suisse, near a Town called Lucerna, in a Plain environed with very high Mountains, from the high-
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est of which (as some say) he casts himself into the water. And the common report is, that every year he shews himself there in his Judges habit, but whosoever it be that by chance happens to see him, either man or woman dies, within the year. Over and beyond this, I will bring upon the stage to witnesse it, *Ioachim Vaduan*, a learned man, who expounded *Pomponius Melae*; he writes also an other notable thing of this Lake, very true and wonderfull: he saith, it hath such a property, that if any one cast a stone into it, or a piece of wood, or any other thing, this Lake swells and grows into such a boisterous Tempest, that it runs beyond its bounds in great fury, in such sort that sometimes it drowns a great part of the Country, from whence proceeds great losse and damage, as well to trees and Plants as to beasts; and neverthelesse if these things are not cast in expressly it swells not at all. And this *Ioachim* saith further, that there are Edicts that forbids upon pain of life, for any one to cast any thing into this Lake; and that divers that have transgressed this edict have been executed; whether this proceeds of a naturall cause or by a miracle I know not, howsoever some waters have great and wonderfull properties, part whereof there may be reasons given for, and for others none.

Plinie recites a thing like to this, and saith, that in *Dalmacia*, there is a very deep Pit or Den, into which if one cast a stone, or any other heavy thing, there arises such a boistrous and furious air out of it, that it breeds a dangerous tempest to the neighbours thereabout. It may very well be (but I am not certain of it) that *Pilates* body was cast into it, and that Devil by divine permission, because of his ignominie, executes such effects in that place,

CHAP. XVIII.

Of a strange thing that happened to one of the sons of Cresus King of Lydia, and to the child of another King, amongst which here in a discourse, That is to say, whether speech be a thing natural to man, and whether man onely hath speech.



Erodatus writes a wonderfull thing that happened to a son of *Cresus* King of Lydia, and so it is reported by *Aulus Gellius*. This *Cresus* was a rich King, and he which *Cyrus* destroyed, as many Historians have it. Whilst this King lived prosperously in his Kingdom, he had by one of his wives lawfully born, a brave man's child, healthfull, and well accomplished in all his members and senses, which came to a convenient age, that he might have formed his voice to speak: neverthelesse, by some unknown string or hinderance of the tongue, he spake not, nor a long time after, although he were already grown, and fit for any enterprize. By means whereof he was reputed dumb, although he heard and understood, which is contrary to the order of nature, for never any was known to be dumb that was not deaf. Now it came to passe that *Cresus* was vanquished, and the town wherein he was, was taken by the enemy, so that the souldiers went up even to the Pallace, in which was this dumb child hidden with his father in a corner, and being found by a souldier which knew them not, the souldier drew near unto *Cresus*, and drew his sword to kill him, the child being affrighted at such a spectacle, wrought such a strong passion in him which made him speak aloud, the extreame working that the Sovereignty of the soul hath over the body! immediately the corporal organs obeyed to the strong determination of the will, in such sort, that breaking the strings that tied the tongue, he pronounced, and spake with a high voice,

saying, O kill him not, behold, it is King *Cresus* my father, Which being understood by the Souldier, he drew back his blow and killed him not, who for that time escaped death: and from that time forward, the child spake, as if he could have spoken all his life time before, which is a wonderfull thing; and yet I know no naturall reason that can be sufficiently given for it. *Aristotle* saith, that all men are commonly born deaf and dumb, because they are not brought forth into the world with the disposition of their two senses, nor in such perfection that there is any need of them; and that afterwards in growing, it disposeth it self and begins first to hear; and after a certain time that it can hear, it begins to speak, *Plinie* saith also, that he that is born and remains deaf, he must of necessity be dumb; for it is certain, if the deaf could hear he would learn to speak, & that it is impossible to teach him that cannot hear. And *Aristotle* saith also, that it may happen that a child may pronounce some words before the ordinary time; yet nevertheless, he shall loose that kind of speech, when the time comes that is granted to children to speak, and then they shall speak. To this purpose *Plinie* recounts of the child of *Cresus*, of whom we have spoken before, and saith, that at five moneths old he pronounced certain words, which were reputed the prognostication of his fathers ruine, and it seems that prognostication took effect, for he was never heard to speak after till that time hapned that we have spoken of before. I remember an other thing that happened in the like case, recited by *Alben Regel* in his Iudiciary, where he speaks, as an eye-witnesse, that a King in whose Court he lived, had a child, that at four and twenty hours after his birth, began to speak perfectly and stir his hands, at which all that were by, wondering, understood that it said plainly. I am unhappily born, seeing that I must pronounce that the King my father must loose his Scepter, and that his Kingdome must be destroyed. At the end of which words he also ended his life. This was a fearfull thing, and yet methinks this was an advertisement sent from God, which wrought marvellously in nature. The *Astrologers* say, that he that is born under *Mercury*, ascendant

endant East, shall speak sooner then any other that speaks according to the ordinary course of nature.

I remember yet an other thing antiverable to this that we have said, which is. That some are of opinion, That speech is not a thing naturall to man, but gained and learned, as other Arts and sciences. Others say, in that we speak naturally, it is not a thing proper and peculiar to man onely. The first that are of opinion that speech is not a naturall thing strive to prove it, saying it must be of force, that that which meets naturally in one kind, must be agreeable to all of that kind, even as we see barking to all dogs, lowing to buls, and so in like case to all other kind of Beasts, and yet nevertheless, we see in men one speaks in one manner, another in another, in such sort that naturally they understand not one another, whereby it seems that speech comes rather by art then nature. Again according to *Plinie*, there are a sort of people to be found that speak not, but their speech is rather a kind of lowing or bellowing, then words, which would not happen if all spoke by the gift of nature, for if it were so, all would speak in one self same manner, as for the opinion of others which say, that speech is not particularly proper to man, they ground themselves upon that which *Lactantius Firmian* saith, that we have some parts in us which seem proper onely to man, and nevertheless we find them in other creatures, as the diversity of voice in birds, by whose chanting, we discern one from another, and yet we see they hold secret intelligence one with another, in such manner as you would think they were all but of one kind of language, yet they take their argument from this, that we see divers birds speak as *Parots*, *Magpies*, and the like. But the truth of this thing is, (as to their opinion had some appearance of truth) that speech hath been given by God to Man, not that he gains it by Art, and that it is proper and peculiar to him onely, and not to any other creature. True it is, that other creatures have voice, yet they have not speech. And such is the opinion of *Quintilian* and likewise of *Aristotle*. So we have a good answer to the contrary reasons. As to the first argument we may answer

That a thing may be natural universally. But in particular it may execute at pleasure; it is naturally ill done, and that man deserves punishment, which kills another, or robs him of his goods; yet nevertheless to punish him rather one way than another, proceeds from the pleasure of the Judge: Therefore, although men speak divers languages, yet we must not say that speech comes not to them by nature, and by to much the argument is stronger, that such diversity and confusion of languages, have been for the punishment of pride upon them which builded the Tower of *Babel*. For as we have said, there was but one language in the world, and that was natural. And as for the Troglo-dites which scarce speak at all, they say the reason is, because their language is barbarous and imperfect, and savours nothing of humanity; nevertheless this was a language by which they understood one another. And as it is said again, that there are some birds that speak, as *Parots*, as *Lewis Celie* recites, one of Cardinal *Askanus*, which in his presence pronounced word after word all the Creed in Latine and missed not a syllable. One may answer, that this is not speech; for they know not what they say; but it is a certain custom, in teaching them for many daies together, to frame such a voice. And then, true speech before it be pronounced is conceived in the heart, of which birds are defective, and also to that argument which saith, we know creatures by the diversity of their voice, and that they understand and call one to another amongst themselves; yet it is not to be said, that such a voice is a form of speech; for as *Aristotle* saith, the voice looseth it self: so may we without forming any word or speech, signifie or give to understand joy, or anger, and all other universall passions, as we see by the voice which we make in laughing, and pleasure; and by the sighs and cries that are made, by those that mourn. And for brute beasts, which have a difference either in their note or in their voice, one may know when they are displeased or pleasant, by moving of themselves, or by high flying, where they make some other sign according to the occasion; even so words and speech, by which we shew particularly what is profitable, what is necessary, what hurtful, malice, justice,

ice, injustice, honesty, and goodnesse. And by which, more, one may tell of things past, and provide for the future by reasons and words which declares it, and produce other profitable things by speech which is onely given unto man, and he hath it of his proper nature.

CHAP. XIX.

Of divers customes that the ancients held at marriages.



Marriage is contracted with the consent onely of the man and woman. But to the end that this consent be better authorized, and remain inviolable, it is requisite to declare it in words and outward signs; because God onely knows and understands the heart. From hence it comes, that men have instituted divers ceremonies and solemn words. As for those of the Christians, they are wel enough known, and therefore there is no need that I should speak of them. Wherefore I will treat onely of some customes, which barbarous nations and the Romans were wont to use at their marriages, the diversity wherefore may yield a little pleasure. The ancient Romans perhaps, according to *Cicero*, married two manner of waies, so had they two sorts of wives, according to the divers Ceremonies of their marriage. The one was more common, and called her self the *Matron*, the other called her self the mother of the family; these it seems married almost as the Christians do now. For the husband asked the wife, if she would be mother and dame of his family, and she answered, Yes: she in the like case, asked the husband, if he would be father of her family, and he answered, he would. Then they took one another and clapt hands, and this form of marriage was held for the most excellent; so this wife hath in the house and family of her husband such a place, as if she were the daughter of the house; because she is now placed in the number of the proper lineage, &c as a daughter, comes to succeed in the heritage of her husband. *Boetius* speaks of it amply, writing upon the 2 of the Tropicks of *Cicero*.

The other Ceremony was common and by ordinary words, and did not take themselves for mothers of the family, but they were called *Matrons*. The Romans had further this custom, that bringing the Bride to the husbands house, she sets her down at the door, and will not enter till such time as she be drawn in by force, to let them know by that she is constrained by force into that place, where she must loose her virginity. Then when they give the wife into the power of the husband, they make her sit down in her mothers lap, from whence the husband must take her by force; and the Bride holds fast about the mother and embraces her hard; and this is done in memory, that anciently the daughters of the Sabines had been taken by force by the Romans: by means of which force it succeeded well to an encrease of that people, yet before it came to this, the Bride must touch fire and water, which was done as *Plutarch* and *Lustantius* saith, to signify the generation by these two elements, because these are the two principal generative causes of all things. Others say, it was to demonstrate to the woman the sincerity and loyalty of heart, which she ought to keep, because water washes and makes clean all filthiness, and by fire are purged evil mixtures and refines mettals. They hold it for an ill presage to marriages that are solemnized in the moneth of May, because of some superstitious vanities that they have amongst them. These things *Ovid* certifies, and *Plutarch*. They had a further custom that when the Bride entered in at the door of the house of the Bridegroom. He pronounced with a high voice *Caja Cecilia*, and she *Cajo Cecilio*. And this was because that in the time of *Tarquin Prisque*, King of the Romans, he had a very chaste wife, sober, wife, and ended with many virtues, named *Caja Cecilia* before she came to Rome, she was called *Tanaquile*. Therefore the husband pronounceth these words to put his wife in mind to imitate her. They carry also a distaff furnished with Flax, and a spindle before the Bride going to the Bridegrooms house, to put her in mind that she must exercise good housewifery. Of these things *Plinie* speaks. These Romans had yet another custom:

custom: That when a man married a widow, the wedding was kept upon a Festival or Holy day. But if a Maid, they were kept upon a working day. Of this, *Macrobius* and *Plutarch* are the Authors: And *Plutarch* saith, that the celebration of the wedding upon the Feast daies was expressly, because then all the people be taken up with recreations and pleasures, then the wedding of the widows was lesse taken notice of. And on the contrary, they celebrated the Maids wedding upon working daies, that they might be seen of all: But *Macrobius* saith, that the Maids were not married upon the Feast daies, because (as we have said) they made it a ceremony to take her by force from her mothers lap, which could not be done upon a Festival day. I forbear to speak of other ceremonies and solemnities of the Romans, to come to those of the Babylonians: Whose manner of marrying their daughters was, that upon one certain day in the year they brought their daughters to a publick place in the Town, and the fairest of them were married, not for any portion was given with her, but to him that would give most money to have her, and the same course they took with them that were lesse fair, to lesse fair, and from degree to degree till they come to the most ugly of all, which afterwards are married with money to him that will take least, which portion proceeds out of the money given by those that took the fairest at a high price; and by this means the foul one are as well married as the fair ones, without giving any money.

Marcus Antonius Sabelicus saith, that this was the custom amongst the ancient Venetians, but you must alwaies understand that those which were indifferent beautiful or fair, gave no portion, nor those that took them not. The ancient French to the end their daughters might not complain of marrying against their mind, had a custom, the day that they would marry their daughter, to invite a number of young men but all of such quality as might seem fitting for her estate; at which feast they suffered their daughter to choose a husband amongst those that were invited, and to shew a sign who she most liked, she presents him water to wash his hands.

In a Town in Affrica called Leptine, there was a custome, that the first day that the wife entred into the house of her husband, she sends to borrow an earthen pot of her mother in law who makes answer that she will not lend it her; which is done that she accustome her self from the first day to endure, and bear with her mother in law, and with that churlish answer, learn to endure when she gives a true one.

The Arabes, of Arabia the happy, had anciently a custome, that the married wife was common to all the kindred of the husband: And as *Strabo* saith, when any of them went to her, he left at the entry of the door a little wand, that if any other should come, he might know the place was taken up, and that he must not enter, for they had that respect one to another; and he was punished with death, which entred in to a woman if he were not of kindred. Now it happened that a very fair and beautiful woman, was for that cause often visited by the kindred of her husband, by means of which importunity and frequent visitation, she set at her doer a little wand, to the end that whosoever should come, should think that there were another before him; and by this deceipt, for many daies, no man entred, till one day all the kindred and the husband were together in one place, one of them resolved to leave the rest & visite her; and finding the wand at the door, & knowing that he had left all the rest of the kindred together, thought that some adulterer had been with her, wherefore he went presently to advertise the rest, & especially the husband; who being come thither, found her all alone, and confessed the cause why she had done so; which when they considered, and found that her intention was grounded upon virtue, to the end to shun the dishonest conversation of so great a number of kindred of her husbands, and also to live in greater temperance and chastity, which was contrary to the brutish use and custome of the Country, and having in their opinion just reason for what she did, she was rather praised and commended then blamed.

CHAP. XX.

How necessary water is to the life of man. Of the excellency of that element. How to know what which is good.



It seems there is nothing more necessary for the life of man than water; because if at any time bread be wanting, a man may be nourished by Fleish and other Viands, and if fire fail, there are so many things found good to eat raw, that he may be sustained, for a time, without fire; but without water neither man nor beast can live, there is neither herb nor any other kind of Plant that can bring forth seed or fruit without it; all things have need of water and of moisture. This is so true that *Thales* and *Hesiod*, have thought that water was the beginning of all things, and the ancientest of all elements; and again the most powerfully, for as *Plinio* saith, and likewise *Isidorus*, water ruins and dissolves Mountains, reigns over the earth, extinguisheth fire, and converting it self into vapours, surpasseth the Region of the air, whence afterwards it descends to engender and bring forth all things upon the earth. So God esteemed of water, that having concluded to regenerate man again By Baptism, that he would it should be by the means of that element. And that when he divided the waters, at the beginning of the world, he had them in such esteem, as the text saith, that he set them as part, and placed the waters above the firmament, without comprehending that which compasseth the earth.

The greatest punishment which the Romans give to those that were condemned, was that they prohibited them water and fire, putting water before fire for its dignity. Seeing then that water is so necessary for mans life, we ought with diligence and care, to find out that which is the best. For which purpose I will note some properties of water, alledged by *Aristotle*, *Plinio* and *Dioscorides*, and others, speaking of the collection of waters.

The first instruction is, That if a man travell into strange Countries, and would know if the waters there are good for his use, either there, or to transport them some where else according to his occasion, let him observe and consider the neighbouring Rivers or Fountains, and of what life and disposition the people inhabiting therabouts are; if they be healthful, strong & well coloured in their faces, without sore eyes, or legs, such bear witness of the goodnesse of their water, if contrary then it is nought. But if the water be new found out, so that this experience is wanting, there are other proofs.

You must take a clean brasse Bason very well polished, and cast into it certain drops of the water, whereof you would make the experience, and after the water is dried, if the Bason have no spots where the drops were, it is a sign that the water is good.

It is also a good proof to boil the water in the same Bason, and then let it cool and settle, and after it is poured out softly, if there remain no gravel nor stine in the bottome, it is a sign the water is good. And of two sorts of water, that which is least gravelly or slimy is the best.

If in this vessell or any other you boil pease, beans, or any other pulse that makes porrage, that is the best water that boils them soonest. You must also consider, when you would make a certain experiment of waters, from what place they take their head, or original, whether it be sandy, neat, and clear, or muddy, thick, & foul, or whether there grow any rushes or any other unwholsome or naughty hearbs. But for more safety and sure remedy, if you will drink of an unknown water, or which is not reputed good, let it be boiled a little over a gentle fire, and let it cool again. *Plinie* saith, that the Emperour *Nero* boiled his water so, and cooled it again in snow, and magnified himself that he had found out such an invention. The reason why boiled water is more wholsome than others is because the water that we drinke is not simple in its proper nature, but is mingled with earth and air; but by the fire the windnesse is exhaled into vapour, the earthy parts by the nature of the fire, (which doth refine and separate the divers natures)

descends

descends to the bottome and there rests. By this means water that is boiled becomes lesse windie than raw water; because the windy quality that it had at the first is evaporated, it is also more subtilie and light, being purified from the earthy parts, and so much more easie to be kept and preserved, so that it cool again, and competently kept without much altering.

And by this we may know, that Well-water is not so good as others; because it participates more of the earth, and is not purified by the heat of the Sun; and therefore is more easie to corrupt; yet the more water is drawn out of a Well, the lesse hurtfull it is, because the continuall moving, hinders the accustomed corruption that fastens to waters inclosed and have no course, and then nature lends new and fresh water according to the measure that hath been drawn out. For this reason the waters of Lakes and standing Pools is the worst of all; because for want of running, they corrupt and breed evill things, and many times infect the air, which breeds diseases to those that live near them. We must again consider, that those waters which have their course towards the South, are not so good as those which run towards the North; because in the South parts the air is more mingled with vapours, and moisture, which spoils the water and endamages it. And in the North parts, the air is more subtilie and lesse moist, whereby it swels not, nor is made so heavy.

For this cause the water that is most clear, most light, most subtilie, and most purified is the best, because, as we have said before, it is lesse mingled with other elements, and again, being set over the fire it heats sooner then other water. So it is a singular triall between two sorts of water, to see which will be first hot in the same quantity, by the same fire, and the same space of time.

And also to see which will be the soonest cold, for those are two arguments of the penetrable and subtilie substance; and forasmuch as the mingling of the earth among the water, argues the weight of it, it is good to choose the lightest, which may be done by this experiment.

Take two pieces of linnen cloath, both of the same weight, and put one piece in one of the waters, and the other in the other water, and let them so remain till they be thoroughly wet, then take them out and spread them in the air, where the Sun comes not, and when they are dry weigh them again and that piece that weighs most shews that water to be the heaviest.

Others weigh them in two neat glasse viols, both of a weight, *Aristotle* and *Plinie* say, that the greatest cause that diversifies the quality of waters is, from the substance of the earth, from Stones, Trees, Minersall, and Mettals by which Fountains and Rivers passe, and this makes the one hot, the other cold; one sweet, the other brackish. Wherefore it is a certain rule, that that water which hath neither smach nor smell, is known to be the best.

All those that have writ of water maintain, that, that which passeth through the Mines of gold is the best. And that those Rivers are the most excellent in the world, whose fine sands engender and preserve gold.

And now that we have spoken of Fountain and River, it is fit we should speak something of rain water, which is praised by some, and censured by others. *Vitruvius*, *Collumellus*, and some other Physitians, give great praise of rain water, when it falls clear and neat; because say they, it is light, and not blemished, for so much as it proceeds of vapour, which by its subtilty is mounted into the Region of the air, and it is to be believed, that the weighty and earthy part remains upon the earth. And although some say, that water that falls from the clouds corrupts presently, as we see in standing pools which ingenders much impurity, yet we must not say it is the fault of the water, but that it is received in some place, where either mud, or some other pollution is: and again by the means of that filth it carrieth along with it as it falls upon the ground when it rains abundantly. Wherefore the cause of its suddain corruption proceeds from that it is subtle and delicate, and by the heat of the Sun, and moisture of the water, with the mixture of much filthinesse. Yet if this water so subtle, purged, and clear,

were

were received falling from the tops of houses that were clean, or at least when it falls from the clouds through the air, before it touch any thing, and if it were so received in clean vessels, it would be better than others, and would keep longer time. There are some of the contrary opinion, as *Plinie*, who saith it is so unwholesome, that one ought not to drink it, because the vapours from whence it issues, proceeds from many causes and places, whence it receives much different qualities, as well bad as good. And shewing yet further reasons, he answers those which we have before alledged, and saith that the triall is not sufficient, to say therefore it is good, because it is lighter, for being drawn out of the region of the air, for such an evaporation is drawn on high by a secret violence of the Sun, and by the same reason that is also vapour whereof the stonie hardnesse of hail is formed in the air, which water is pernicious, and likewise that of snow, he saith further: that besides this defect, this rain water is made unwholesome by the vapour and heat of the earth, than when it Rains. And for an argument of its impurity, we cannot but see how soon it will corrupt, whereof is made a true experience at Sea, where rain-water cannot be preserved. For this cause we find fault with Wells and Cisterns.

Upon all these opinions every one may give his own as he thinks good; as for me, I approve lesse of rain-water than other, although it be more necessary, and that *Plinie* who finds fault with it saith, That Fishes grow fat in Pools, Lakes and Rivers, and that when it rains they grow better, and that they have need of rain-water. *Theophrastus* saith, that Garden herbs and all others, water them never so much, they grow not so well as with rain-water.

CHAP. XXI.

Of divers Lakes and Fountains, whose waters have great proprieties.

IN this Chapter (the first that we will speak of) shall be the Lake of Judea, called Asfaltide, which since hath been named *Mare Merimum*, The Dead-sea. Of this water is reported wonderful things, by *Plinie*, *Cosmell* and *Diodoras*.

First, They say there is not any fish breeds in it, nor any other living thing, and that no living thing sinks into it. So that if a man be cast in, or any other creature, they can not swim in it, nor move. *Plinie* and *Aristotle* reports so much, to give a reason of this and of its effect, they say, The water of this Lake is grosse, very salt, and thick. *Cornelius Tacitus* adds to it this property, That for any great wind whatsoever it stirs not, nor makes any waves at all. The same Authors, and also *Solon* in his *Polihistor* saith, that at certain times there conglutinates in this Lake, a certain kind of thick substance, or slime, which is a very strong Cymenr, or glew, more strong than any other which is called Bitumen, and Asfalta. We read also of other Lakes that bring forth the like kind of Cymenr.

As one in Babylon, with which Cymenr, *Semiramis* caused the stenes of the great and renowned Walls of Babylon to be joined. Into this Lake of Judea falls the River Jordan, whose water is excellent, but falling thereinto, this excellent water looses its great virtue, by the unaptnesse of this Lake. It is said that *Domitian* sent to make experience of this Lake, and it was found asie aforesaid.

Plinie writes of another in Italy, named Avernus near the Sea, in the Gulf of Bagas. And that Lake hath this property that no bird flies over it, that drops not dead into the water.

water. The Poet *Lucretius* gives a naturall reason for it, saying, that for the thicknesse of Trees that are there, and because of the great shade, there comes forth such a grosse and infected vapour, that it stifles the birds. And he saith further, that this proceeds from the Mines of Sulphire that are there.

Theophrastus and *Plinie*, reports of another Fountain, called Licos in Judea, and an other in Ethiopia, whose water have a like efficacy, and are of the property of oil; because, being put in Lamps, they wil burn.

Pomponius Mela, and *Solon*, writing of Ethiopia, say, That there is a Lake there, whose water is very sweet and clear yet if any one bath himself in it, he cometh out as greasie, as if he had come out of a bath made of oil. The same *Vinnius* reports, and saith further, that in Cicilie there is a River, and near to Carthage a Fountain, that have these properties also.

Solon, *Theophrastus*, and *Istodorus*, speaking of two Fountains, the one whereof if a woman should drink of it, she would become barren. And on the contrary, if a barren woman should drink of the other, it would make her become fruitful. They write also of another in Arcadia, which who-soever drinks of dies immediately.

Aristotle in his naturall questions speaks of one in Thrace, that hath the like effect, and another in Sarmatie. Likewise, *Herodotus* saith in his fourth Muse, and *Plinie* and *Solon* affirms it, That the River *Hippenis*, which is great, its water is very sweet and good; yet nevertheless, there is a little Fountain which comes into it, and the bitternesse of that Fountain is so great, that it makes all the rest of the River so bitter, that it is not possible to drink a drop of it.

The same Authors, and also *Istodorus* writes of two other Fountains which are in Boecia, the one of which make one totally loose the memory, the other strengthens it, and makes those that drink of it remember what he had forgotten; and of one that qualifies the prickings of the Flesh, and another that provokes them.

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There is one in Sicily called Aetne, of which (besides, as one writes, it hath an infinite abundance of Fish) they write on marvellous things that is, that within this Spring there hath been many times found many notable things, which have been cast into the River Alfiée, which is in Achaye a Country in Greece. For this cause they all maintain that the water of this river goeth through the bowels of the earth to this Fountain under the sea, which is between Cilicia and Achaye. The Authors that treat of it are such great persons, and so worthy of credit, that it makes me bold to recite them. *Seneca* affirms it, *Pliny* and *Pomponius Mela*, *Strabo*, and *Servius* upon the tenth Eclogue of *Virgil*.

Solon and *Iliodorus* reports of a Fountain upon which if he put his hand, whom we would have to swear and take an oath, it he affirm by it a thing contrary to truth, the eyes of the perjured drie up and grows blind. And *Pliny* saith the like of a River which burneth the hands of the perjured, who had sworn by it, by laying his hands upon the water of it.

Philostrophus in his second book of the life of *Apollonius* saith, That there is a River, that if he that had washed his hands and feet in it, had perjured and sworn false, he would have been incontinent turned to a Leaper, *Diodorus* saith as much of another River.

And if it seems to any one that these things are hard to be believed, he must know that *Isoturus* was a holy and a learned man, and hath written of them, and followed in many places the Authors here alledged and speaks of many others. As of the Fountain of *Jacob* in Idumea saying, that four times a year it changeth its color. And of a Lake that is amongst the Troglodytes which three times a day, and three times a night changeth its sweet taste into bitter, and the bitterness into sweet again.

And also of a Brook in Judea, which every Sabbath day was dry, which is affirmed by *Pliny*. Writing again of another Fountain which is in the Country of the Garamonts, the which in the day time is sweet, and so cold, that it is impossible for any one to drink of it. And in the night so hot, that whosoever

whosoever puts his hand into it would be burned, and was called the Fountain of the Sun. Of this Fountain hath written for truth, *Arian Diodorus*, and *Quintus Curtius*, *Lucretia* the Poet gives the reason of it.

It is a wonderful thing of the Fountain of Elufine, which is very clear, and still, yet if any one found any instrument very near it, it will fall a boiling that the water will leap above the banks, as though it rejoiced at the sound of the Musick. This is certified by *Aristotle* in his book of the wonders of nature by *Solon*, and the old Poet *Ennius*.

Vitruvius speaks also of a River named Chimere, which water is very sweet, nevertheless, parting it self into two streams, the one is sweet the other is bitter; wherefore it is supposed that it draweth that bitterness from the earth by which it passes, and therefore that seems no wonder. Albeit it be not easie to believe the divers qualities of other waters, whereof we have spoken before, let us not wonder any more when we shall know the reasons.

The same Authors make mention yet of another River named Silar, which turns to stone, whatsoever branch or twig is thrown into it.

In Illyria there is a Fountain of sweet water, which burns any thing that is put into it. There is another in Epire, in which if you put a burning Torch it puts it out, and if you put it in unlighted, it will light it, and alwaies at midday it is dry, then when the day darkneth it begins to encrease again, that at midnight it will be so full that it runs over.

In Persia, they say there is a Fountain, which makes their teeth fall out that drinks of it.

In Arcadia, there are certain Fountains, which run from some hills, which water is so cold, that there is no vessel, neither gold nor silver, nor any other metall could hold it; for as far as they fill it it breaks in pieces, nor can be held in any other vessel, but such as are made of the hoof of a Mule. We will scarce believe that amongst Rivers (although very great) there are some that run into the earth, and then rise again, a good way off, if we would have examples, even Vadian in

Spain, Tigris doth so likewise in Armenia, and Licus in Asia.

There are also Fountains of sweet water, which entering into the Sea, keep above the salt water. Of which number there is one in Sicilie, and an Isle named Enarie, upon the coast of Naples.

We know well that in Egypt it rains not, but that naturally the River Nilus overflows, and waters all the ground, leaving it moist, and fit to bring forth fruit.

There are two Rivers in Beocia; In the one of which, all sheep that are dip't, it makes their fleeces black, the other makes them white. In Arabia there is another Fountain, that makes all beasts that drink of it, vermilion red; of all which waters that have these properties, *Aristotle* speaks copiously.

The River Lyncestis hath this quality, that it makes any that drinks of it drunk, as if it were wine. In the Island Cea, according to *Pliny*, there is a fountain, which he that drinks of, becomes forthwith. There is a Lake in Thrace, which if any one drink of, or if they but bathe in it they die incontinent.

There is also a River in Pontus, which brings forth a kind of Stones that burn; and when there is the least wind, they light, and the more they are in the water the more they burn. They also write of divers waters which heal diseases, whereof there is one in Italy, called Zize, which heals sore eyes. Another in Achaia, which if a woman great with child drink of, she shall have a good delivery. Divers others also that heal other infirmities. As the Stone, the Leprosie, and the Tertian Ague, and the Quartan Ague, whereof *Theophrastus Plinius* and *Vitruvius*, speaks. There is another River in Mesopotamia, that sends forth a sweet odour.

Baptista Pulgosa saith, in his collections, That in our time there was a Fountain in England, in which if you cast in a piece of wood, in the space of a year it would become Stone. Himself testifies, that which *Albertus Magnus* speaks of, which is, That there is a Fountain in high-Germany, and *Albertus* saith, that with his own hands he put a piece of wood into that water, which became perfect stone, and that part that touched not the water remained wood as before.

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The same *Pulgosa*, reports another property of a Fountain which is very strange, for if a man walk about it, viewing of it, and looking into it, without speaking any word, he shall find it clear and quiet; but if he speak never so little when he is near, or going away from it, the water will be troubled and begin to bubble, he himself witnesseth to have seen it, and to have tried the experience himself, for looking into the Fountain intently without speaking, he saw it fair and clear. But when he spake the water was troubled and moved with such force, as though one had been stirring in it with something. In France there is one (as he writes) that is extrem cold, yet many times there is flames of fire seen to come out of it. *Plinius* saith that divers make a conscience to join faith to these things. But they may be well persuaded, that the great effects of nature shew themselves more evidently in that element of water than in any other. Though the wonders are so many, yet ought we not to think any one of them impossible, and especially those that are certified by such Authors as I have alledged here.

Again we are sufficiently certified by the testimony of those that have seen in our time, in an Island in the Canaries called Fer, in a place well inhabited with people, which serve their lives with no other water but what they draw out of a Trough or Cistern, into which distils and drains abundantly the juyce of a Tree, which is in the middle of this Island, at the foot of which Tree nor any place near it, there is neither Fountain nor Brook, and nevertheless, this Tree is always so moist, that from its leaves, branches, and boughs, the water drops incessantly, and runs into this trough or cistern in so great abundance, that night and day they receive enough to serve for their necessities throughout the Island, which we should hardly believe if it were but onely put to writing. Therefore none ought to think strange that which we have before recited; for this element of water is so powerfull, and so necessary, that its forces and qualities are never strange.

As for the Sea, it is said, it is more hot in winter than in Summer, and more salt in Autumn than at any other time.

The Wonders of the World, or,

And it is a thing of great wonder, that casting oil into the Sea, appealeth the rage and fury thereof. Again, we know for certain, that it never snows in the places near about the Sea, that are far from firm land. Of all these things many give divers reasons, the greatest part of which is attributed to the propriety and quality of the earth, and Mines whence Fountains spring, and Rivers runs through.

That it is true, it is proved by that which we see daily, that Vines and other fruits of the earth, are better in one place than in another, because in one place they are sweet, and in another sharp and sower, the one good and profitable, the other damageable and hurtfull. The air it self is corrupted and becomes pestilential by passing through a naughty Country. What marvel is it then, if water which washes and penetrates the earth, stones, mettals, hearbs, roots, and trees, take their good or evil qualities, be they as strange as may be, especially being assisted by the force of the Planets and the Stars.

CHAP. XXII.

Of many things which happened at the Birth and Death of our Saviour: recited by many Historians: besides that which is recorded by the Evangelists.



Although the things certified by the Evangelists, to be manifested by great wonder, at the Birth and Death of our Saviour, are most certain and worthy of all belief, yet me thinks it convenient to make some mention of other wonderful things, that were seen by other persons that have writ them.

Paul Horatius and *Europius*, Secretaries to *Octavian*, and likewise *Ensebius*, say, That at the time that *Jesus Christ* was born, it hapned in Rome, that in a publick Inne, was discovered and broke forth a Fountain of pure oil, which for the space of a whole day incessantly issued out in great abundance; and it seemed that such a sudden spring, of oil would signifie

Rarities since the Creation

signifie the coming of *Christ*. That is to say, anointed, by which all Christians are so. And the publick Inne in which all are indifferently received and lodged, signifies our Mother Church the great Hostlerie of Christians, from whence should issue and proceed incessantly all good people. *Europius* adds further. That in Rome, and adjacent places, at high noon, in a clear and fair day was seen a circle about the Sun, as shining and resplendant as the Sun, which shewed as much brightnesse or more than the Sun. *Paul Horatius*, writes also, that at the same time the Senate and people of Rome, offered to *Octavius Augustus* the title of Lord, which he refused and would not accept of, Prognosticating (unknowing) that a greater Lord than he was upon the earth, to whom that title belonged. *Commeffor* in his scholastick history affirms, That the same day, the Temple in Rome, dedicated by the Romans to the Goddesse *Patix*, fell to the earth ruined. And he saith, that from the time it was built by the Romans, they addressed to the Oracle of *Apollo*, to know how long time it should endure? Who made them answer, even till a Virgin should bring forth a child, which they judged impossible, and by that means their Temple should last eternally, nevertheless, at the Virgins bearing a child (the King of heaven) it fell to the earth.

Lucas de Tny, in his Chronicle of Spain, writes, that he hath found in ancient histories of the Country (having conferred and computed the time) that the same night in which our Saviour was born, there appeared in Spain at the hour of midnight, a cloud which gave so great light, that it seemed as midday.

I remember also that I have read in *St. Jerom*: That when the Virgin fled with her son into Egypt, all the Idols and Images of the Gods which were there, tumbled to the ground from above their Altars. And that the Oracles which these Gods (or to say better these Devils) gave them ceased, and never after gave them any answers.

This miracle alledged by *Saint Jerom*, seems to be approved by the excellent *Plutarch*, although he were a Pagan, Who not believing any thing of these things,

not knowing wherefore they were come to passe, hath writ a particular Treatise of the defects of Oracles; for already in his time, which was a little after the death of Christ, men perceived that such Oracles were wanting. And in that Treatise could alledge no other reason, but that there were some Demons dead. But he said it as a man without faith, because he did not understand that the spirits were immortal. Nevertheless this thing was wonderfull, and truly worthy of great consideration, to see so apparently that the Devil should demonstrate himself incontinently beaten down and discomfited, and that after the death of our Saviour he remained so vanquished, that never since he could give an answer. And that the Gentiles without understanding the cause, had knowledge of this defect; by means whereof *Plutarch* writ this Treatise, in which are these words (whereof *Eusebius* makes mention, writing to *Theodorus* as a thing of note) I remember, saith he, to have heard say, upon the death of the Demons, to *Emilius* the Orator, a prudent and an humble man. That his father coming one time by Sea towards Italy and coasting by night an Island not inhabited, named Paraxis, as all in the ship were silent and at rest, they heard a great and fearful voice which came from that Island. The which voice called *Ataman* who was the Pilot of the ship an Egyptian born. And although this voice was heard once or twice by *Ataman* and others, yet had they not the hardinesse to answer till the third time, he answered, Who is there, who is it that calls me: what would you have? Then the voice spake more high and loud and said to him *Ataman*, I will that when you passe by near the Gulf called Laguna, you remember to cry aloud and make them understand, that the great God *Pan* is dead. At which all that were in the ship were in great fear, and consulted all that the Pilot of the ship should not mind it, nor speak a word of it, nor stay in that Gulf; at least if they could passe beyond it but go forward on their voyage; but coming to the place where the voice had designed them, the ship arrested, and the sea was calm without wind; so that they could not fail: by means whereof, they all concluded that *Ataman* should

should do his Ambassage, and so he placed himself in the Pooch of the ship, and cried as loud as he could, saying, I do make you know that the great *Pan* is dead. But as soon as he had spoke these words, they heard to many voices cry, and complain, that all the air resounded again, and this complaint lasted for a space of time, so that those in the ship being astonished, and having a prosperous wind followed on their course, and being arrived at Rome, told of this adventure, and what happened. Which being come to the ears of the Emperour, *Tyberius* would be truly informed, and found that it was truth; wherefore it is evident, that through all parts the Devils complained at the birth of our Saviour, because it was their destruction. For by the supputation of time, we shall find that these things happened at the time that he suffered for us, or a little before then, when he chased and banished them from the world. It is to be supposed that this great *Pan* (as to the restriction of great *Pan* God of the Shepherds) which they said was dead, was some great Master Devil, which then lost his Empire and power as the others had.

Besides these things *Josephus* writes in those very daies, there was heard in the Temple of Jerusalem, a voice (though there was no living creature in the Temple) which said, let us abandon and go out of this Country speedily, which was to say, they perceived the persecution that they were to suffer, and that it drew near by the death of him who was the giver of life. In the Gospel of the Nazarites it is found, that the day of the passion, that gate of the Temple fell, which was of a sumptuous and perpetual structure. Behold how we find these wonderfull things which happened in that time, though the Evangelists makes no mention of them, as things unnecessary.

We must needs know that this great Eclipse of the Sun, which lasted three hours, whilst Christ was on the Crosse, was not naturall, as that which we see sometimes by the conjunction of the Sun and the Moon, the Moon being interposed between the Sun and the earth. And nevertheless, the Eclipse which happened then at the passion was in opposition to the Moon.

Moon being then at full, and distant from the Sun a hundred and eighty degrees in the other Hemisphere, inferiour to the Town of Jerusalem, to shew that it was true beyond that which Authors write.

The Text of holy Scripture proves it, for it is certain that they never offered up the Lamb in sacrifice, but upon the fourteenth day of the Moon. Which Lamb was eaten by Jesus Christ and his disciples, the day before his death. As it was commanded in *Exodus* the twelfth Chapter, and *Leviticus* the three and twentieth. The next day was the feast of unleavened bread. Christ the immaculate Lamb was crucified, the Moon of necessity being at full, and opposite to the Sun, which could not possibly make an Eclipse, neither could any of the other Planets do it, therefore it was miraculous and contrary to the order of nature, and onely in the power of God who deprived the Sun of its light for that space of time. By means whereof St. *Dionysius* the Areopagite, being that day in Athens, and seeing the Sun so darkned, and also knowing as a man learned in Astrologic and the course of the heavens, that such an Eclipse must needs be contrary to the rule of nature, spake with a loud voice, saying, Either the world would end, or the God of nature suffer. For this cause saith one, that the Sages of Athens, being astonished hereat, caused an Alter incessantly to be built to the unknown God, since which time, St. *Paul* arriving there, declared unto them who was the unknown God, which was Christ our Redeemer God and Man, which then had suffered, by means whereof he converted many to the faith.

Some have been in doubt to know of this Eclipse and darknesse of the Sun, were universal through all the world, and grounded their argument upon that which the Evangelists saith over all the earth, which is to say, by a manner of speaking, all the Country round about. And *Origen* was of this opinion. But what? We see that in Greece, even at Athens, this tenefity was seen, which makes me believe that this Eclipse was universal, over all our Hemisphere, and over all where the Sun might be seen. I say so, because over all the other Hemisphere,

Hemisphere, where it was then night, it could not be seen, the sight of the Sun for that time being not there, for it cannot illuminate at one instant but one half of the earth, because of the shadow it makes:

Nevertheless we ought to know, that the Moon being then at full, and having no light but what she hath from the splendor of the Sun, and again being in the Hemisphere, which is under us, she came to be violently eclipsed and darkened, by the onely cause; and for default of the light of the Sun, and so the darkness was universall over all the world, because the Moon and the Stars can give no light unless they receive it first from the Sun.

CHAP. XXIII.

Of many passages, quoted by divers Authors, which have made mention of Christ.



Have divers times heard many learned and curious men, which would ask a reason why, and whence it proceeds, that the Gentiles and Ethnicks, have made so little mention in their writings, of the life of Jesus Christ, and of his miracles, which were in so great a number, and so publickly manifested even by his Disciples; seeing that these Ethnicks have not failed to make mention in their books of other things particularly hapning in their times, and yet not of so great importance.

To which I answer, First, that it is against truth to say, that the prophane Historiographers, have not spoken of them: For there is an infinite; whereof I will bring some examples for those that have no great knowledge in ancient histories.

My second reason is, that we must consider upon this, that saving faith and the law of grace given by Christ, begun by him and his Apostles to be published through all

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the world, was accepted by some which determined to live and die in it.

Others obstinate in their vices and sins, did not onely refuse it, but persecute it.

There was again others that kept the middle, for although this seemed good unto them, yet for fear of Tyrants and persecutors, and other worldly considerations, which made this holy profession disesteemed, they would neither embrace it, nor accept it.

The world being thus divided in three opinions: those which confessed Christ, did notable and marvellous things, whereof many bear witness of their truth: of which number are *St. Dennis, Tertullian, Lactantius, Firmian, Eusebius*, and many others too long to recite.

The other wicked sort which persecuted it as a strange thing, and utterly disagreeing to their law, did eagerly pursue totally to ruine it, and to hide the miracles, life, and doctrine of Christ. For this cause they speak not of them, or those among them which did speak any thing of them, was but to make them contemned, and to cloud them, as did the wicked *Porfice, Julian, Vincent, Celsus, African, Lucian*, and others, such diabolical men. Against whom, *Cyprian, Origen, St. Augustine*, and others, have written learnedly.

The other, which either for fear or worldly considerations, refused to be Christians, or to love and to know the truth, for the same reasons, abandoned to speak of it; and if some of them have touched any thing, it hath been with jests and lies, and that succinctly enough. And nevertheless, even as when one would hide the truth, under the vail of some colorable truth. It often happens, by a certain hidden propriety in the truth, that he which would hide it disguiseth it, and palliaces it, in such sort, that by his own drift or discourse, he discovereth his lies, and the truth is discovered openly and manifestly. So it happened in this sort to these two kind of people. For although they strove to put to an end, and destroy the miracles and doctrine of Christ, yet every time they spake of them, they spake something by which they discovered their malice, and the sincerity of that doctrine.

I could speak of many things that the *Sibils* have said and written; but because that which they spake proceeded not from their own proper judgement, but from the spirit of prophesie, and as God had communicated it to them, although they were Heathens, I will leave them to come to other authorities.

The first and most evident testimony, though it be the most common, is that of our greatest enemies, in the number of which is *Iosephus*, by lineage and nation a Jew, and also by his life and profession. He saith these words. [In these very times lived Jesus, a very wise man, if it be lawful to call him man, because in truth he doth marvellous things, and was master, and Tutor to them that loved him and sought the truth. The Jews and Gentiles assembled unto him and followed him in great troupes. And he was the Christ. And although he were afterwards acculed by the principals of our faith, and crucified, yet was he not cast off by them which had followed him before. And three days after his death he appeared alive unto them, according as the Prophets inspired by God, had foretold and prophesied of him. And yet in our time the doctrine and the name of Christians, continues all the world over.] These are the words of *Iosephus*, who writ of the destruction of Jerusalem, as an eye-witness, which hapned fourty years after the death of Christ.

Pilato likewise, that gave the sentence of death against him, nevertheless bears witness of his great miracles: sending word of them by letters to the Emperour *Tiberius*; to that the Senate was put to sit in Councell to advise, whether they should receive Jesus Christ for a God? and although they did not assent unto it, *Tiberius* forbade any further persecuting the Christians.

As for the Earthquake and the darknesse of the Sun, during the time that Christ suffered upon the Crosse, we have also Ethnicks for witnesses. *Plegon* the Greek Historiographer born in Asia, of whom *Suidas* makes speciall mention. That in the fourth year of the two hundred and tenth Olympiade, which will meet being well accounted, with the eighteenth

teenth year of the Emperour *Tiberius*, which was then when our Saviour suffered. There was an eclipse of the Sun, the greatest that ever was seen or found in any History: and that it endured from the sixth to the ninth hour. And that during this eclipse, the Earth-quake was so great in Asia, and Bithynia, that there were an infinite number of houses fell to the ground. It seems besides, *Flegon*, who lived in those times, and writ this, that *Plinie* vented and writ the same thing. For he saith, that in the time of the Emperour *Tiberius*, the Earth-quake was greater than ever was any before it: and saith, thereby was thrown to the earth and ruined twelve Towns in Asia, besides an infinite of other buildings. So that the Historiographers who were Gentiles, (although they knew not the cause) forbear not to write of the miracles of Christ. The other miracle of the vail of the Temple which rent in sunder *Iosephus* recites it also.

Of the cruell death of the innocent children, which *Herod* caused to die, mention is made of it by another Jew, named *Pilon* a writer of great authority. In his abridgement of time, where he saith, that *Herod* caused many children to be put to death; and among them his own son; because that he had heard that Christ a King, promised to the Hebrews, was born: and this Authour was in the times of the other *Herod*, called the Tetrark, as he himself saith.

This History is again more amply recited by *Macrobius*, an Ethnick Historiographer, who recites some pleasant and witty speeches of the Emperour *Octavian*, (in whose time our Saviour lived,) saying that the Emperour having heard of the cruelty of *Herod* towards his son, and the other innocents, said it was better in *Herod's* house to be his hog than his child; because the Jews killed no swine: which witty conceit is alledged also by *Dion*, in the life of the same Emperour. So that there are many miracles, whereof the Jews and the Gentiles (not thinking of it) bear witness to have been done by Christ, besides those that the Christians make mention of. What should we say any more, of that the ancient Emperours have tasted of our belief, and of that which they have done against the Christians?

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The first Vicar of God *St. Peter*, and likewise *St. Paul*, died by the commandment of *Nero* the Emperour, thirty six years after the death of our Saviour, and then was the great persecution of the Church, of which the Gentiles have not omitted to make mention. And particularly, *Suetonius*, *Tranquillus*, and *Cornelius Tacitus*, who lived in those times, and of great authority.

Suetonius, in the life of *Nero*, speaking of some of his decrees and ordinances, saith, that he tormented and afflicted with great punishment, a sort of people which called themselves Christians, and followed a certain belief and new Religion, and *Cornelius Tacitus*, treating on the acts of the same *Nero*, saith, that he persecuted and punished with terrible torments, a sort of people which the vulgar called Christians. And that the Author of this name, was Christ of Jerusalem, whom *Pilate* the Governour of Judea, had caused to be crucified, and by the means of his death his doctrine began to be extolled. But now let us see what some other Gentiles write that are not of lesse authority.

Plinie in some of his elegant Epistles, writes to the Emperour *Trajan*, whose Proconsul he was in Asia, to know how he would that he should punish the Christians, which were accused and brought before him: that he might give his Lord a good account of what he found against them. Amongst other things he writes, that these Christians rose at certain hours in the night, and assembled themselves together to sing hymns and praises to Jesus Christ, whom they worshipped for God. And being assembled into a Congregation they made vows to do no evil or hurt to any; but promised not to steal, not to be adulterers, not to break their promises or vows, not to deny what hath been lent or given them to keep. And this *Plinie* saith further, that they eat altogether, without possessing any thing in proper.

By this we may know what was then the exercise of Christians, and for what the world hated them and persecuted them. These things were written by a Heathen and an Idolater sixty years after the Passion of our Saviour.

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To which letters the Emperour made answer, that seeing they were not accused for any excessive or other misdeeds, that he should not trouble himself to punish them, or make any inquisition against them, Yet nevertheless, if they were accused and brought before him, that he should find out a means to make them forsake their Religion; but if they would not leave it, yet he should do nothing to them.

Before this, it is true that this Emperour *Traian*, being a Heathen, and deceived by accusers, had persecuted the Christians. To which Empire afterwards succeeded *Adrian* his Nephew, of whom *Ælius Lampridius*, a Heathen Historiographer, and an Idolater writes, that he began to honour the Christians, suffering them to live in their belief, and he himself worshipped Christ with the others, and built Temples; but afterwards he changed his copy, and became hatefull, odious, and cruell towards the Christians. being deceived and abused by the Masters and their false ceremonies, and by the Bishops of those false Gods; telling him, that if he favoured the Christians, all the world would be converted to their belief; and they should loose the religion of their Gods. This is certified by *Peter Criniff*. It is found in the life of *Saturminius*, that to this Emperour *Adrian*, there was a letter sent by *Severinus* the Consul, where he writes, that there was in Egypt divers Christians, amongst which some called themselves Bishops, and that none of them were idle, but that all of them did work, and employed themselves in some action, and that there was not amongst them, even those that were blind and lame, that did not live by the labor of their hands, and that they all worshipped one God, which was also worshipped by the Jews.

We also read in the History of these times, that this Emperour beginning to persecute the Christians, by the perswasion of their chief Bishops, there was one of his Embassadors called *Serene Eramy*, an Ethnick like himself, which writ a letter unto him, in which he said in his opinion, it was cruelty to oppress the Christians, being accused for no other thing than observing their Religion, seeing that he found them not charged with any other crime or trespass. By means of which

which letter. The Emperour *Adrian*, forbade *Adrianus Foudin* Proconsul in Asia, to condemn any Christian if he were not convicted of any other crime, than that of Christian Religion.

CHAP. XXIIII.

What opinions the ancient Emperours have had of the person of Christ, by the Testimony which Ethnick Historiographers, give of them.



O this Emperour *Adrian*, of whom we have spoken in the last Chapter, succeeded *Antoninus Debonair*, who although he had that name, was perverse and wicked, he favoured ill the belief of Christ, and persecuted the Christians. But his Successour, *Marcus Aurelius*, was more moderate to them; for instead of persecuting them, he led them along with him in his army; by whole prayers he was delivered from the danger wherein he was for want of water, which his enemies had cut from him, because he sent them water, and to his enemies Thunder-bolts and Thunder. Of these things are made mention in one of his letters, and *Julius Capitoline* also speaks of it, although he doth not attribute it all to the Christians. These hapned about the forty and five years after the Passion of our Saviour. The fifteenth or twentieth year following, *Severus* being chosen Emperour, *Ælius Spartine* an Ethnick like himself (writ that he should make a law) by which he should forbid upon pain of great punishment that none should turn Christian nor Jew. After which *Severus*, *Antoninus Heliogabulus* was Emperour, who as *Lampridius* recites, that writ his life, caused a Temple to be built in Rome, dedicated to his God onely, to which he would have the Christians resort to perform their sacrifices, which the Christians would not do. After this *Heliogabulus*, succeeded the Emperour *Alexander Severus*, in the year of our Saviour.

our one hundred ninety two; and was in great doubt, whether or no he should become a Christian. Also we find by the history that is written of him, that he had a good opinion of that belief, and that he much esteemed of the Christians, and gave them places, and plots for buildings, in Rome, to make their Temples and places for prayer. He kept the picture of our Saviour in his cloister. This is written by *Elius Lampridius*, besides what the Christians write. And he saith further, that divers Victuallers and Pastry-Cooks, went to the Emperour with a complaint against the Christians, that they had taken away their harbours and their houses, to make places for their superstitious hypocritise, and that they observed a Religion contrary to that of the Romans. To which complaint the Emperour made answer, that he had rather God should be worshipped in those places, than to employ them in the affairs of their vocations.

This *Severus* being dead, *Maximinian* succeeded him, an enemy and persecutor of the Christians; but he lived not long, and died an ill death.

Since whom and two others more, which lived but a short while, the Empire fell into the hands of *Philip*, who was baptized as some say, and was the first that received the Christians, *Euzebius* affirmeth it; yet the Heathen Historiographers, write nothing of it.

Every day God enlightned more and more the hearts of men, and a great number were converted to the Christian faith in spite of *Decius* and *Dioclesian* and others such like, and even till they being weary of persecuting them, they connived at them, and suffered them for a time, as appears clearly by a letter of *Maximinian* the Emperour, a companion to *Dioclesian*, which was two hundred years after our Redemption. Which letter saith as followeth,

Cesar Maximian invincible great Bishop of Germany, Egypt, Thebes, Sarmacia, Persia, Armenia, and victorious over the Medes, and for his victories named nineteen times Emperour, and eight times Consul, and father of his Country. At the beginning of our Empire. Amongst other things

things which we determined to do for the publick good, we do ordain, that the order which was kept in all things, strengthened by our ancient Laws, be conserved and kept. And for the same reason we command, that those men which call themselves Christians, and have forsaken our ancient Religion, be pressed, constrained, and forced to forsake the new Religion which they have taken up; and that they observe our ancient Religion, established by our predecessors. But being it is come to our knowledge, notwithstanding this commandment, and rigour used against them to make them observe it, they have not left to follow their own wils; and are so firm, and constant to their purposes, that there is neither force nor punishment so grievous which can make them draw back from their Religion, or make them observe ours; but will rather expose themselves to grievous torments, and death itself; and that they are still at this day in the same constancy, and will not reverence or worship any of the gods in Rome; our often remembrance of our accustomed clemencie and pity, determined to be used towards the Christians, for that cause we do from hence-forward permit and suffer, that all persons may make and call themselves Christians, have places for their meetings, and build themselves Temples, where they may pray and sacrifice. Which licence and leave we grant unto them, upon condition they shall not do any thing contrary to our Common-wealth and Religion: and that in other things they shall observe our Laws and Constitutions; and that in acknowledgement of this permission, they shall be bound to pray to their God for our life, and health, and also for the estate of the Common-wealth of Rome, that the Town being prosperous and entire, they themselves may live of their labour in rest and safety. O truly unfortunate Emperour! if thou shouldst force the Christians to leave and renounce their Faith as wicked, how wouldst thou have them pray for thee, and force them to have remembrance of thee in their prayers. At the least this Letter will serve us, in that thou thyself dost testify of the Constancy, Virtue, and Spirit, that the Martyrs, and holy Christians had, in suffering patiently,

for a long space of time, the torment, and punishments, that were inflicted upon them for the love of Christ.

Now sometime after *Maximinian*, there came to succeed in the Empire *Constantine*, which was surnamed The great; son of that good Dame *Hellen*, which found the true crosse, which was about two hundred and ninety years after the Redemption of Mankind. He was a good Christian, and did so many good deeds for the honour of God, and the holy Church and the Ministers thereof, that it would be long to recite them. He suffered all indifferently to become Christians, for whom he built sumptuous Temples, and those which had been formerly dedicated to Idols, he dedicated to the service of Christ, and his members. Since which time, although the Church of God hath suffered scandals and persecutions, as those of *Julian* the Apostata; and others, yet alwaies, and in many places of the world, Christ hath been publickly worshipped and from thence forward, all histories are full of the acts of the Saints, and the greatest part of the subsequent Emperours, have been faithfull Catholicks, as *Theodosius*, *Iustinian* and others. I could bring many authorities of Ethnick Historiographers, that have written of Christ, but I would help my self with this small number onely, because they are famous and of great authority.

CHAP. XXV.

Of the Amity and Enmity, which by a secret property, are in many things.



He ancient Philosopher *Heraclitus*, and divers others since him, have been of opinion, that all things are occasioned by concord and discord, and that by peace and enmity which is in all things, comes the generation and corruption of them, of which Philosophie I will not now treat of, as well because the Subject would be difficult for me, as that the

the reader would receive little pleasure. Howsoever we will speak of the love and enmity which is between many things, that none knoweth truly from whence the cause proceeds, which in truth is a thing very wonderfull, as that which is between the dog and the cat, between oyl and gliew, between the stag and the adder, and such like, whereof we will speak that naturally hate one another, and yet this enmity proceeds not from the elements, for the contrariety and enmity which are between things of which they are composed, is most clear; as we see, that water is an enemy to fire, because the fire is hot and dry, and the water cold and moist, in such sort that these elements are totally contraries. The water and the earth are friends in as much as they are both cold, but they are contrary in this, that the water is moist, and the earth dry. Betwixt the fire and the earth there is some conformity, because of the driness of them both, and difference by the heat of the fire, and the cold of the earth. So betwixt the elements there is a contrariety, and yet in part of them there is some conformity. All things then being composed of the elements, it must of necessity follow, that amongst them must be these contradictions and conformities which the elements have, whereof they are composed. Wherefore that thing in which the elementary quality most governs, takes the name from that quality, and that do we call hot or cold moist or drie, some in a more high degree than others, according as the thing is qualified, with one of these first four qualities. And so it comes to passe that one thing is contrary to another causing divers effects, which contradiction is most manifest, and we know it so true, that now we will come to give the reasons.

But of this other enmity which proceeds not from the elements, but from a secret or hidden propriety or superiour influence, requires a deep contemplation to search out from whence the cause proceeds.

The dog and the cat (as we have laid before) would do one another mischief, and yet we know not wherefore, we see also other things that agree and love one another, and yet this love is not derived from the elements whereof they are composed.

The Asse desires and loves an hearb called Sagapena or Giant Fennell, which is venomous to other beasts of the nature of hories. The Fox is a friend to the Adder which is an enemy to all other beasts.

This is not of the least consideration, that it is amongst men as amongst beasts, seeing that, not knowing wherefore, nor how one man that seeth another at the first sight, that never saw or knew one another before, will condemn and loath him, and another will be agreeable and pleasing unto him, and sometimes so soon as he shall see one he knoweth not, he will bear him affection and reverence him, although he be below him. Others will be despised, although they be great persons, yea Lords. There are others to be found, that seem as though they were born to be Tutors and instructors to other, as you may see two men, whereof the one will suffer himself to be led and governed by the other, and in this many times the Lord by his servant, in such sort, as it seemeth he were naturally subject unto him, and we can give no reason for it.

In like case we see such subjection and enmity amongst beasts, as between the Eagle and the Swan, between the Raven and the Kite, and many times we see that the Kite snatches the prey out of the Ravens claws. There is also enmity between the Kite and the Owl, the Eagle and the Goose, so that if one mingle the feathers of the Eagle with Goose feathers, the Eagles will consume them all.

The Stag persecutes the Adder, for with a strong respiration of his breath, which he makes at the mouth of the Adders hole, he draws him out of his hole and eats him. That it is true that there is such an enmity between them, you may prove it by burning some of the Stags hair, for all the Adders will fly from the smoak of it. There is also great enmity betwixt the Raven, the Asse, and the Bull, because the Raven attempts alwaies with his beak to strike out their eyes. The greatest enemies to the Wolf, are the Fox, the Asse, and the Bull.

There is also a naturall quarrell betwixt the Vulture and the Eagle. The Lyon is afraid and shuns the house Cock, also the

the fire, and the noise of a Waggon. The Hienna is an enemy to the Panther. The Scorpion hath a deadly hatred to the Tarantola, whose biting or sting cannot be healed (as it is said) but by musick, and there is so much enmity between these two beasts, that he that is stricken with the Scorpion is healed with the oil wherein Tarantolacs have been steeped and suffocated. The Elephant which is one of the strongest beasts, fears and shuns a Snake or an Adder, and also a Sheep, and is amazed at the grunting of a hog. There is a kind of Faulcon which *Aristotle* calleth Tico, that hath a great war and debate alwaies against the Fox, and as often as he can, beats and persecures him. *Elian* writes that there is a great enmity between the Raven, and a kind of Falcon called Pelagre, and between the Raven and the Turtle-Dove. There is also a deadly hatred between the Owl and the Stork, the Partridge and the Tortis. The Pellican persecutes the Quail, above all other birds. And the Horse is afraid more of a Camel than of any other beast. There is also great discord and enmity amongst fishes. The Dolphin is an enemy to the Whale. The Congar is naturally an enemy to the Lampry.

The Adder if he seeth a man clothed, he will hurt him if he can, and hath the boldnesse to venter at him, but if he see him naked he flieth from him. The Rats and the Snakes, or Adders, are great enemies, and when they cover their eggs in winter, and that they go not out, the Rats persecute them and make war against them, and the Snake which by instinct of nature knowes it, makes provision for the Rats to feed on, that so they may be busied and leave them. The Rat is so afraid of Beech-mast, that if you should put never so little into the curds that make cheese the Rat will never eat of it.

A Sheep doth so naturally hate a Wolf, that if one make a drum with the skin of a Wolf, the Sheep will flie from the sound of it, as if it were from a living Wolf. There are some also that say, if you should make Lute or Viol-strings of the guts of a Wolf, and of a Sheep, and string the instruments therewith, you should never make them agree nor make good harmony. The Monky shuns the Tortise and Craw-fish.

The Rat, by a secret property is so contrary to the Scorpion, that the biting of a Scorpion is healed by putting upon it a Rat. The Snake and the Viper fears naturally the Crab, which hath such force over these kind of creatures, that if a Hog be bitten by a Viper, he is healed by eating a Crab-fish. And which is more strange, when the sun is in the sign of *Cancer*, those serpents suffer pain. The Scorpion fith and Crocodile, are continually at war, and kill one another. The Panther fears the Ounce and in such sort, that he will let it kill him without resistance; and if the skin of a Panther, be hung near the skin of an Ounce, that of the Panther will shed all the hair and consume. The enmity is so much, betwixt the Crow and the Owl, that *Aristotle* saith, they will rob one another of their eggs. The Wasp makes war ordinarily against the Spider. The Kite and the Fox, also hate one another. There is a sort of birds of prey, very little ones, which *Plinie* calls *Efalions*, that with so much mischief to the Crow, that they search out their nests and break their eggs. The Swine, hate naturally the Weeble. The Wolf and the Lion hate so mortally, that the blood of the one and the other will not mingle together. The Mole is so horribly afraid of the Ant, that she shuns the Tree where they are. The Spider hath war with the Snake, and *Plinie* saith will kill it, when the Spider sees the Snake sleep under the Tree where she is, she lets her self down by a thread that she makes, and then gets into the head of the Snake, where she bites, and so fastens her self, that she will not forsake him till she hath killed him with her venom.

There is also amongst other inanimate things, a naturall contradiction, and enmity. For oil is an enemy to glew, oil is an enemy to water. so is lime; but the oil and the lime agree together and join naturally.

The Olive hath a naturall property against the luxurious and fleshly given, so that if an unchast woman plant them they die, and take no root.

Coleworts will not thrive if they be planted near Marjoram. Salt water becomes sweeter, if it be mingled with meal

meal flower, so that in two hours after it may be drunk.

We might bring so many examples of these naturall enmities, which are between things animate and inanimate, that it might be brought to a great length, and likewise of things that love one another. As the Pheas love the company of the Pigeons. The Turtle the Popengay. The Blackbird, the Feldfare or the Thrush. *Aristotle* saith, that there is so much love betwixt a kind of Sparrow and a Crocodile, that this great beast opens his mouth, that this little bird may see to cure and cleanse his teeth and his gums with his beak, and that these birds are nourished thereby: it is said also that there is great amity between the Fox and the Raven, betwixt the Crow and the Turkeyshen, and likewise betwixt the Lark, and the bird called the Jone. The Fox agrees well enough with the Snake; and the Sheep are not in danger among them. The Sea Mole is so beloved of the Whale, that *Plinie* saith, it goeth swimming before the Whale to warn him of ditches and holes.

Thus you see the marvellous works of nature, disposed by order and the will of God, by the influence of the Stars and Planets. The Authors are *Plinie*, *Aristotle*, *Albertus Magnus*, *Elian*, and divers others ancient and Modern Authors, that have written of the nature of beasts, and other things.

CHAP. XXVI.

Of some properties of the Viper, and how the flesh of it may be safely eaten.

THe Viper is a kind of a serpent well enough known to many, and although it be but little, yet it is venomous enough, for with a little prick it will kill a man. But as the Lord hath made nothing in vain without some profit, so this beast with all his venom, serves man to cure some diseases, and for Medicine, principally for the

the pain in the throat, it is good by a secret property by carrying about one the head of a Viper, so that alive it killeth, and dead it healeth. The Theriacle is proper against venome, and in making that Composition there goeth some of this beast (for else it is not perfect) that it may have the greater efficacy, and therefore it is called Theriacle, because *Thirion* in Greek, signifieth a Viper or a venomous beast. It is true, that some give another Etimologie and reason of that name. But before we speak of the profits that come by the Viper, let us hear what *Plinie*, *Isidorus*, and *Eliau* say of it.

They say that when the beast engendereth, the Male puts his head in the mouth of the Female, whereby she receiveth such pleasure that with her sharp teeth, she wrings and cuts off his head, so she remains widdowlike and bagged with young, which comes to be eggs, which are formed in the body, of which eggs comes Vipers in a convenient time, by casting every day one, to twenty, and because they are so many, those which remain behind, cannot stay the time of their delivery, but break the belly of their mother, so that by her death they are born and live.

If it be so it is a wonderfull thing, for it seemeth the child revengeth the death of the Father. With this opinion of *Plinie*, divers others agree, yet there are many that contradict it, and deny that the Viper dieth in her bringing forth her young ones; in which opinion, I rest my self, because the other doth not seem naturall, neither have I ever seen the experience, nor know not any one that say they have seen it. *Philostratus* in the life of *Apollo Trisjan*, brings in *Apollo*, who recites to have seen a Viper, that after she had brought forth her young ones, licked them, and was well. One may gather as much out of the words of *Aristotle*, which saith, The Viper onely amongst other Serpents, makes her young ones; for first she forms them in her body of eggs, as fishes spawn, then having formed them they remain three days wrapped up in a tender thin skin, which in due time breaks and sets the little ones at liberty: because of which *Apuleius* in his apologic, calls them *Oviperes*, and not *Vipers*; that is bred
of

of eggs. And many times it comes to passe, that this tender skin, breaking in the belly of the Viper, they come forth every day one, even to the number of above twenty, these are the words of *Aristotle*.

In another place, in the third book of beasts, he saith, speaking of the bringing forth of Serpents. The Viper before she brings forth little ones, forms the eggs within her. And I think from thence proceeds this opinion, who say that the little ones eat themselves out of the belly of the Viper. For it hath seemed to them, which maintain it, that when *Aristotle* spoke of this first coming forth, they would have it, that they brake, and gnawed the belly of the Viper.

Now leaving this discourse, I say the Viper, as venomous as she is, gives succour and help to man. *Discorides* saith, that the flesh of a Viper sodden or dressed, may be eaten safely, and that it is very medicinable for the Nerves and for the sight.

And to dress him to eat, you must cut off the head & the tail, then the skin being taken off and well prepared, boil him in oil and wine with good store of Aniseeds. He saith also that of this flesh is made a kind of salt or powder, which gives a good appetite, and is prepared in this manner,

Take a new earthen pot, and put the flesh of the Viper in it dressed as before, then put in salt and figs stamped with a competent quantity of Hony, and the pot being well covered, set it to bake a long time in an oven, till it may be beaten and brought to a powder. And whosoever afterwards would use it with other meats, will find it very profitable and savoury.

Paul Egenetta saith, that the flesh of the Viper is singular good for Lepers and Lazars, and for that purpose esteems much of the salt forespoken of. *Plinie* saith there is a certain nation in the Indies, that eat Vipers. *Discorides* saith also, that those that use to eat of the flesh of Vipers, live long and in health.

Against the biting of this beast there are many remedies.
P

dies. But *Theophrastus* names one, saying, that to him which is bit with a Viper, melodie and musick help much. *Galen* saith, that the beast eats not all the time of winter, and that she keeps her self (as dead) hid in the earth, and then if you find her, touch her, or handle her, she bites not, and when Summer comes she recovers her force again. So much *Plinius* reports of Lizards, Snakes, and all other sorts of creeping Serpents. *Aristotle* saith, they keep themselves hid in the earth three or four moneths without eating any thing. *Eliau* saith, that the Vipers which breed in the Province of Arabia, although they bite, their teeth are not venomous, because they eat Baum, and lie under the shade of it. And *Aristotle* saith, they are very desirous to drink wine, and that many people take them by putting vessels of wine in places where they haunt, and so they make themselves drunk, then they take them sleeping. There are other things to be said of the quality and property of the Viper, which I leave for brevities sake.

CHAP. XXVII.

Of the admirable property of a little beast, whose biting is cured by the sound of musick, and also of some other infirmities that are cured by the same means.



That which is said in the former Chapter, by the authority of *Theophrastus*, that the biting of the Viper may be cured with the sound of musick, will make that which we shall speak now, more credible. *Alexander* of Alexandria, and *Pierre Gilie* a modern Author, affirm and say that in Povice, a country in Italy, there is a kind of Spider which those of that country call Tarantola, and some Phalange, which in the beginning of Summer are so venomous that whosoever is bitten of them, if he have not help presently he looses his senses and dies, and if any escape death, they

they are senselesse, and totally not themselves. For which evil, experience hath a remedie, which is musick, that which these Authors say, is as a testimony of their own experience, as eye-witnesses, who say, that as soon as any one is bitten, they send presently for one that can play upon the Viall or Flute, or some other instrument, which play and sing divers lessons, which being heard by him that is stricken by the venomous Spider, he begins to dance and stir as if all his life time he had been accustomed to dancing, in which fury and force of dancing he continues till the venome be dissipated and wasted. And this *Alexander* saies that he hath seen, that one that hath been wounded with this beast, hath continued so long in dancing, till the Musicians have been all weary and ceased, and the poor dancer fall to the ground as dead, having lost his strength, but as soon as they began to play again, he saw the poor sick man, raise himself anew, and begin to dance with as much force as before, even untill the wound was entirely cured.

He saith yet further, that if it happen that one that had not been well cured by Musick, a short time after hearing instruments of Musick, began to stir their feet and were forced to dance, even till they were cured, which truly is wonderfull in nature.

Asclepiades writes, that singing and a soft sound of musick is a great help to those that are Frantick. We read also that *Esmeineas* the Thebean, hath cured divers diseases and maladies by a sweet soft noise of Flutes. *Theophrastus* and *Aulus Gellius* say, that musick appeaseth the pain of the Sciatica and the Gout.

Again, we find in the holy Scripture that *David*, with musick cast out the evil spirit out of *Saul*. Such is the great effect that proceeds from the cause of the great amity that the nature of man bears to musick. And if we well consider, we shal not find it strange, that divers infirmities are cured by the means of musick, forasmuch as we see that there are some beasts that kill laughing, others weeping, and others sleeping. As *Plutarch* writes to *Cleopatre*.

CHAP. XXVIII.

Of a strange medicine, wherewith Faustina was cured of dishonest love. And of divers other remedies against that passion.

THAT the affection and prison of the mind, which is ordinarily called Love, is a strong passion and of great effect in the soul; let us ask of such men, which by experience have known it, and of such of whom examples are notorious, namely of very excellent personages, that have suffered their wills to have been transported even so far, that some of them have died. *Jules Caspiolin*, amongst other examples, recites that which happened to *Faustina* daughter to *Antoninus*, and wife to the Emperour *Marcus Aurelius*, who fell in love with a Master of Fence or Gladiator, in such sort, that for the desire which she had of his company, she was in danger of death. she did so consume away. Which being understood by *Marcus Aurelius*, he presently called together a great companie of Astrologians and Doctors, to have counsel and find remedy thereupon. At last it was concluded, that the Fencer should be killed, and that they should unknown to her, give *Faustina* of his blood to drink, and that after she had drank it the Emperour her husband should lie with her. This remedie wrought marvellously, for it put this affection so far from her, that she never afterwards thought of him. And the historie saith, of this Copulation, that the Emperour had then with her, was begotten *Antoninus Commodus*; which became so bloudy and cruel, that he resembled more the Fencer, whose blood his mother had drank at the conception of him, than *Marcus Aurelius*, whose son he was: which *Commodus* was alwaies found amongst the Gladiators, as *Entropius* witnesses in the life of the same *Commodus*.

The Greek and Arabick Physicians, place this disease of love, amongst the grievous infirmities of the body of man, and thereupon

thereupon prescribe divers remedies. *Cadmus Milefen*, as *Snydas* reports in his collections, writes a whole book, treating of the particular remedies to hunt out this disease of Love, Amongst other remedies which Physicians give for this disease, one is, That to him that is passionate in Love, one should put into his hands great affairs, importuning his credit, and his profit; that his Spirit being occupied in divers matters, it may draw away his imagination from that which troubles him: and they say further, that they should suffer him to be merry and conversant with other women.

Against this heat, *Plinie* saith, it is good to take the dust upon which a mule hath tumbled, and cast it upon the Lover, and all to be powder him; or else of the sweat of a chafed mule, as *Cardanus* affirms in his book of Subtilties.

The Physicians also teach how to know what person is loved of him that is sick in Love; and it is by the same Rule that *Eristratius*, Physician to King *Seleucus*, knew the love that *Antiochus* bare to the Queen *Stratonice* his Step-mother; for he being extream sick, and would rather die than discover the cause of his sickness, proceeding from love which he bare to his fathers wife. She came into the chamber, just then when the Physician was feeling the Patients pulse, which beat so strong when he saw the Queen come into the chamber, that *Eristratius* knew that he was in love with her, and that was the cause of his sickness: wherefore he found the way to make the King acquainted with it, by such a means as would be too tedious to recite. Which being experimented by the father, and seeing his son in danger, if he did not prevent it, thought it good (though contrary to the intention of the son, which chose rather death than to be healed by his fathers loss) to deprive himself of his Queen, and give her to his sick son. And so indeed, the age, and the beauty of the Lady, and likewise marriage, was more proper for the son than for the father. And by this means, *Antiochus* lived well and gallantly many years with his welbeloved *Stratonice*. The History is very neatly recited by *Plutark* in the life of *Demetrius*. And thus you see why Physicians say, that you must feel the

Pulse of those that are in love, and repeat to them divers names of persons, and if you name the right the pulse will beat thick and strong and by that you shall know whom they love. By divers other signs one may know when any is in love, and with whom, which I leave to speak of now.

CHAP. XXIX.

Of the strange and furious love of a young Athenian. And of the ridiculous love of King Xerxes. And how beasts have many times loved men and women.

TO see men affectioned to women and women to men is a naturall thing and to be believed. But here blindness is come to that height, that that which I intend to speak of, seems impossible and incredible. Historiographers write it for truth, that in the Town of Athens there was a young man, of an honest family, competently rich and well known, who having curiously observed a Statue of Marble, excellently wrought, and in a publick place in Athens fell so in love with it, that he could not keep himself from the place where it stood, but be alwaies embracing of it, and alwaies when he was not with it, he was discontented, and blubber'd with tears.

This passion came to such an extremity, that he addressed himself to the Senate at Athens, and offering them a good sum of money, beseeching them to do him the favour that he might have it home with him. The Senate found that they could not by their authority, suffer it to be taken away, nor to sell any publick Statue, so that his request was denied, which made him marvellous sorrowfull even at the heart. Then he went to the Statue, and put a Crown of Gold upon it, and enriched it with garments, and Jewels of great price, then adored it, and seriously beheld it, musing alwaies upon it, and in this folly persevered many daies, that at last being forbidden these

these things by the Senate, he killed himself with grief; this thing was truly wonderfull. But if that be true which is written upon *Xerxes*, and affirmed by so many Authours, indeed he excelled in folly all the men in the world. They say he fell in love with a Plain tree, a tree well known though a stranger in England, and that he loved it, and cherished it, as if it had been a woman.

Seeing then these things happen to rationall men, we may believe that which is written of brut beasts, which have loved certain men and women, especially when we find it certified by great and famous writers. As *Glauco*; that was so loved of a sheep that it never forsook him. Every one holds that the Dolphin is a lover of men. *Eliau* writes in his book of beasts a case worthy to be read. He saith, that a Dolphin seeing upon the Sea-shore, where children were a playing, one among the rest which he liked very well, he fell so in love with it, that every time that the Dolphin see him, he came as near as he could to the edge of the water to shew himself. At the first the child being afraid, did shun it, but afterwards, by the Dolphins perseverance one day after another, and shewing signs of love to the child, the child was encouraged, and upon the kind usage of the Dolphin, the child was emboldened to swim upon the water near unto the fish even to go ride upon the back of it, and the fish would carry him for a good space of time even to the bottome of the water, till the child made a sign to rise again.

In this solace and sport they spent many daies, during which the Dolphin came every day to present himself to the brink of the Sea. But at one time, the child being naked, swimming in the Sea, and getting upon the Dolphin willing to hold fast, one of the sharp prickles in the Fin of the Dolphin run into his belly, which wounded him so that the child died immediately in the water, which the Dolphin perceiving and seeing the blood, and the child dead upon his back, he swam presently to the shore, and as though he would punish himself for this fault, swimming in great fury he leaped out of the water, carrying with him as well as he could the dead child, which he so much loved, and died upon the shore with him.

This.

This very thing is recited by *Plinie*, and others with examples of Dolphins which have born love to men. And particularly he saith, that in the time of the Emperour *Octavian*, another Dolphin, in the same manner, took love to a child upon the Sea-coast near to Pufoll, and that every time this child called *Simon* (they say this fish will run at that name) it came presently to the Sea biink, & the child mounted upon the back of it, and the Child was carried into the sea as little away as he would and brought back again safe. He saith also that this child dying by accident of sicknesse, and the Dolphin coming divers times to the accustomed place, not finding the child there, died also. *Plinie* the second, Nephew to the great *Plinie*, recites marvellous things of the Dolphin in his ninth book of his Epistles, in an Epistle which begins thus,

Incidi in materiam veram, &c.

CHAP. XXX.

Why Snow being covered with straw, it preserves it in its coldnesse, and hot water in its heat, seeing they are two contrary effects by one and the same thing, with some other secrets.

TO men of wit, and lovers of the contemplation of the works of nature, there shall not any thing present it self though never so slight, or of little worth, but they will find something of note in it, which may yield them content when they have found it out. We may find many men, that if we should ask them the reason, and what is the cause that Snow being covered with straw is preserved a long time in its cold nature of Snow without melting, they could not tell what to say. To this *Alexander Aphrodise*, an excellent Parepatetick, answers; That straw hath no manifest or known quality, it is neither hot nor cold, so that some have named it without any quality, for this cause, because it is so singularly temperate, and delicate, even to such a degree, as we cannot say whether it be hot or cold, and

and so easily converts it self unto the qualitie of the thing whereunto it is adjoined; so that putting it upon snow, which is cold, the straw pertakes of the cold quality of it, and by the means thereof aids and maintains the coldnesse of the Snow, as a thing of one quality helped by another, without heating it at all, because it hath none; so the Snow being accompanied with cold, and defended from heat, which the straw keeps from it, preserves it self in the same being, a long time, and longer than if it were not covered with straw.

By the same reason it works a contrary effect in warme water, because being covered with straw, the straw receiveth immediately, the quality of heat from the water, and being so heat, it aids and keeps the water in its heat, and defends and keeps away the air that would cool it.

By this reason we may understand and find out other difficulties and doubts, which curious persons may put unto us like unto this.

We know well, that besides our naturall and inward heat, that which causeth heat in us in Summer, is the air, which in that season is much more hot then at any other times in the year, so the hotter the air is, the more we feel the heat. If then it be so, how cometh it that we find more coldnesse and freshnesse, and lesse heat in giving our selves air in summer, by fanning and moving it, when *Aristotle* saith, motion causeth greater heat; so that the air by this agitation, ought to be hot it self, and heat us more than if it were left quiet and unmoved.

The cause proceeds from this, that we have more heat in our bodies, then there is in the air, as well naturally as what the air worketh in us. For the air coming freshly, (I say freshly because it is more temperate then our selves) it somewhat tempers us, but being at rest about us, it heats it self by our heat as we have said before of the straw, it preserves, nay augments this heat, howbeit if it be agitated and often renewed, in coming upon us more temperate than we are our selves, this

this temperature and difference which we find of less heat, moderates that which we have from our selves. This is the answer that *Alexander* and *Aristotle* gives to this question.

We must notwithstanding observe and note, That if the air be more hot than the heat which we have from our selves, the agitation and fanning of that air will not be so good, because we shall find greater heat by so doing.

So let us see now, to come again to hot water, If we put our hands into it, we shall have much ado to keep them in, yet if we hold our hands still, we may endure it better than if we stir them up and down, because the water which surrounds the cold hand tempers a little that which is about it, but in stirring it in the water, the water renews its heat, and begets every time new force.

We may ask again, Why is it hotter in June and althrough July, the Sun being then farther from us, than at the beginning of June, when we are in the Solstice and longest daies in the year, & beats more right upon us with his rays, To which *Aristotle* answers in the second of his *Meteors*, that the heat of the Sun is not the cause, nor do we feel it the more by being near to us, but when it hath the longer time to be over us, because in June & July, it hath had a longer time to draw near unto us, so in declining it causes a greater heat, for it heats again in its descent the part and track of the air which it had before heat by its rising.

CHAP. XXXI.

In what part of the Zodiack, the Sun, the Moon, and the rest of the Planets were placed when they were made. And which was the beginning of years and times.



As the Philosopher saith, men are naturally curious to know, and again in this case, such is their covetousness & greedy desire of human understanding, that they content not themselves alone, with the things that they comprehend with ease. But beyond that, they search and strive, with great presumption, to know and understand impossible or very hard things, So it is nevertheless that this toilsome desire, hath not been totally in vain, because contemplation and continuall study hath found out things which have seemed impossible and supernatuall to come to the knowledge of men, as are the motions of the Heavens, the course of the Planets and the Stars, with their power and influence, and such like things. Amongst which is comprehended that which I intend now to treat of, which is to know, At what time of the year, and upon what day the world began. Or to speak better, When and at what season God created the world, when began the time, and the year, or where was the Sun, or where did God first place it, when it began its course, and likewise the Moon and other Planets? *Aristotle* troubles himself little with these questions, no more doth a number of other Philosophers, who for want of the light of faith, believe that the world was eternal and without beginning: yet those that have not been ignorant of these things, but have believed this beginning of time, are almost divided in two opinions.

Some amongst them say, that at the instant when the world was created, the Sun was found in the first point of

the sign of the Ram, which is in the summer Equinoxial, about the eleventh day of the moneth of March.

Others say, that the world began, the Sun being in the first point of *Libra*, which is the winter Equinoxial, commonly beginning the thirteenth or fourteenth of September. Of this opinion were some Egyptians and Arabians, and likewise some Greeks.

Those that follow that opinion alledge one reason, but at the last, I will shew how feeble and weak it is. For (say they) then the principal fruits of the earth were ripe and in season. And also that it was reason, that the earth should present it self at the beginning perfect, and to this purpose alledge the authority in *Deuteronomie*, where it is said, *God made all things perfect and furnished.*

There have been others which have said, that the beginning of time and years, was the longest day of all the rest, which is then when the Sun enters in the sign of *Cancer*, which is the eleventh or twelfth of June.

Iulius Firmicus an ancient Author, and of great authority in Astrologie saith, that at the beginning of the world, the Sun was at fifteen degrees of the Lion, which is the sign in which it hath most Lordship, because it is called the house of the Sun, and so he saith in discoursing upon other of the Planets. But the most reasonable of all these opinions. And the most agreeing to truth is,

That when time and the Heavens began to move, the Sun was in the first point of *Aries*, the Ram, which is to us in March, which is almost the beginning of Summer, which is affirmed (besides those reasons which we will give) by the greatest part of Historiographers, as well Christians as Ethnicks, amongst which are *St. Jerome*, *St. Ambrose*, *St. Basil*, and others, all which place the beginning of the world, and of the year in the Equinoxial of our summer, and although there seemeth to be some difference amongst them, Because one will have this beginning to be in *March*, and the other will have it in *April*, that may be born with;

with; for they both agree that it was in the Equinoxial which now is in March. Nevertheless as we have said heretofore, the Equinoxial is not constant, for our Saviour Christ, suffered the five and twentieth of March, which was then the Equinoxial, and now it is the eleventh; And therefore it may be supposed that heretofore it was in *April*; for this cause some have put *April* for the first moneth, and others *March*, and yet they would all say; that when the Sun enters into the first point of *Aries*, that is the Equinoxial: and this opinion is founded upon the holy Scripture, namely out of the twelfth Chapter of *Exodus*, where it is said that the Moneth *Nisan*, which is our *March*, is the beginning of their year. Also *Vincens* saith, that the Hebrews began their year in *March*, because in that moneth is the Equinoxial, where the world began.

This opinion is likewise held of divers Heathens, as *Elipaco* in his Treatise of Astrologie, where he saith, that the Caldeans, who were very great Astrologers, believed also, that the first day in which the world was created, the Sun entered into the first point of the sign of *Aries*, which is also maintained by the greatest part of Astrologers, as well Ancient as Modern. When therefore the Sun joins himself there, that is the beginning of the year, and from thence comes the beginning or first day. For it is very clear, that the first day of the world was made the first day of the year, seeing that before, there was neither time nor year; for this cause the sign of *Aries* is of all accounted the first in the order of the twelve signs.

And as to judge of the revolution of years, and of things to come, it is necessary to even the figures, by the beginning of the world, so is it easie to prove, that God placed the Sun in the first point of this sign, at the beginning of the world, and the creation thereof, which may be more easily imagined, by that which we have proved in a former Chapter. That the Sun was in the same point at the Creation then, when the great Sun, framed the re-generation of the world, suffering death in humane flesh, which came to passe, as we have said, in this

Equinoxial.

Equinoxial of Summer, which is an Argument and presupposition, that he placed it so then when he created it.

Again, it seems credible, that it hath been so placed, because those that know any thing in Astrologie and the Sphaers, will see very well, that the Sun entering the degree of this Sign, and performing his revolution in the space of one whole day, there is no part of the world but seeth it, and is illuminated by his light, which is not performed in any other part of the Zodiack; because in what other part soever it be, there is some part of the earth where it is not seen: But being in this first point, as we have said, there is not any place which is not enlightened in making his days course.

Now it was convenient and fit, that the first day, that the Sun should run his compasse, he should begin in such a place, that with his beams he might visit all the parts of the world: & that this should be rather in the Sign of *Aries*, than *Libra*, appears by that which I have said, That the day of the Passion of our Saviour, the Sun was in the same place, and hath also in that Sign a particular force.

Holding then this opinion for the most certain, I say the reason alledged by those that say, The beginning of the world was in the September Equinoxial, is weak: Nor doth it help them to say, that all fruits were then ripe, and in season; because that is not an universal rule; for when fruit is ripe towards the latitude of the North, it is not so in the South, but quite contrary. And for this cause I will not help my self with their reasons, that say, the Equinoxial in March (which I approve of) is the beginning of the Spring time and growth of flowers over all the earth, and that all things then increase; for if to us it be the beginning of Spring time, it is Winter to them in the Southern parts.

Let our reasons then suffice, and the authority of such great persons, and let none be longer in doubt, seeing that the Roman year which is in use, begins likewise the first day of January; for this came to passe by the superstitious devotion which the Gentiles had to their God *Janus*, and would have their

their year begin with his name, as the Christians begin theirs at the birth of Jesus Christ, although there the year begins not. So the Romans began the year in March, as *Varro* and *Macrobius* writes, and divers others.

So God shewed his large bounty, and infinite goodnesse, in placing our first Parents, *Adam* and *Eve* in the Northern parts of the earth, when he banished them out of the Earthly Paradise; for the first season that they law in the world, was the Spring time, when they found the Earth green and flourishing, and the Air sweet and temperate; and this was for a consolation to their misery and nakednesse, which they would not have found, had it not been Spring time.

Now this being sufficiently proved, let us know that there are other Planets; and first the Moon, as one of the principallst which some say the first day that it was created, God placed it in conjunction with the Sun. Others say that it was in opposition, and that it was at full. Saint *Augustine* recites both these two opinions, upon Genesis the fifth Chapter. And saith, That those that maintain, that it was in opposition, and at full, give for their reason, That it was not convenient that at its beginning God should create it defective in any thing.

Others say the contrary, That it is rather to be believed, that it was created in the first day of the Moon, than otherwise. But to make short, I say, according to my opinion, That God when he created it, made it entirely full, and in opposition to the Sun; and so it seems that this opinion is most received.

Saint *Augustine*, in the place alledged, and *Raban* upon the eleventh chapter of Exodus, say the same; and they agree with the holy Scripture, where it is said, God made two Lights: one great to govern the day, the other lesse to govern the night.

Now at the same instant that the Sun begins to shew his light, he enlightens half the world, so that in half the world it is day; but the other half cannot have the light of the Sun, because of the shadow of the Earth.

Nevertheless

Nevertheless it seems reasonable, that in the other half of the Earth where it is night, the Moon do her office of giving light; because as they were both created at one and the same instant, so do they both their office at one and the same instant, and one rules the day, and the other the night, as the Text saith; for then was verified the words of the holy Scriptures, *And the world was enlightened throughout.*

And on the contrary, If the Moon had been in conjunction, that could not be but fifteen days after, and there would have been three or four days past before she could have given light to the Earth, although this had been but little, as we see when she is four or five days old: Wherefore it is convenient, that these two lights enlighten the Earth at one and the same time.

I say further, That if the Moon had been in opposition of the Sun, of necessity she must be found one the other side, in the sign of *Libra*: which being so, she works that day the same effect of the Sun, enlightening all the world, in the measure that she makes her course that day, which she could not do if she were in any other place, by means whereof this opinion seems to be most likely. Although *Iulius Firmicus* would say, That the Moon when it was created, had her first seat in the fifteenth Degree of the sign of *Cancer*, where she loves best to be. Of which opinion is *Macrobius*, in his first book of *Scipio's Dream*.

As for other Planets, It would be more difficult to avouch, and lesse profitable to know; therefore I mean not to employ much time about them. Howsoever *Iulius Firmicus* in the second book before alledged, hath the boldnesse to name the places where every one of them were seated: saying, *Saturn* was in *Capricorn*, *Iupiter* in the sign of *Sagittarius*, *Mars* in *Scorpio*, *Venus* in *Libra*, *Mercury* in *Pisces*, which are the signs in which they have most force; and so are they the signs denoted of these Planets.

Macrobius in the alledged book of *Scipio's Dream*, agrees with *Firmicus*, and names the same signs. And so there are others

others which think, that at this instant all the Planets are in conjunction with the Sun.

As for me, I am of opinion that God placed then the Planets in such distant places one from the other, and especially from the Sun, that at that day every one of them might enlighten the earth with their Beams, which could not be, if they were in conjunction with the Sun; because his presence, in a certain distance and proportion hinders, that their Raies and light cannot be seen upon the earth. Nevertheless, having been created by the wil of God, it is sufficient (as *St Augustine* saith) that they were made in a perfect estate by the hand of God, whose works, of what sort soever, are perfect.

CHAP. XXXII.

Wherefore Sleep was given to man, and how too much Sleep is hurtful and naught.



Sleep was given naturally to man for his preservation, because there is no work of nature which hath not need of rest. *Aristotle* saith, that every living thing that hath blood sleeps; and from thence he proves by reason and experience also, that fishes do sleep.

Sleep is a repose, and rest of all the senses, and proceeds from vapours and fumes, which by reason of meat, rise from the stomach to the Brain, by the coldnesse of which, these hot vapours are tempered, and set to sleep the motion and exterior senses.

Then the vitall spirits retire to the heart, and all the members

members sleep and rest from travell, even untill the vitall spirits (which is the instrument by which the soul works, governs and commands the body) recover new force, and that these vapours diminishing or ceasing, the man begins to awake, and then the senses and the powers return anew, with a greater force to perform the operation.

Of these occasions of Sleep, *Aristotle* treateth largely in his book of sleep and watching. And *Plutarch* recites divers opinions of Philosophers. But although this be rest and health to the body, yet it must be moderate, because long sleep as *Aristotle* saith, weakens the spirits both of body and mind, even as the moderate use thereof gives them vigour and strength, for many things are necessary, which nevertheless are hurtfull, if they be taken in excess.

Eating is necessary and savoury, yet if it be past measure, it hurts and hath no taste. So moderate travel is healthful, but if it be contrary it is hurtfull.

Likewise sleep should not be used but upon necessity, for the repose, and refreshing of the senses, the spirits, and the members.

Now too much sleep (besides that it make the senses and the members heavy and sluggish, and inebled by laziness) breedeth too much humidity in the body, that it maketh it sick and diseased, and kills, for sleeping, all the humidities in the body returnes, with the naturall heat to the exterior parts and makes no evacuation of its superfluities and moistures. So that immoderate sleep is not only forbidden by Physicians and Philosophers, but reproved by wise men, *Aristotle* saith, while we sleep there is no difference betwixt a wise man and a fool.

And in truth, although the wise man hath no other reason to shorten his sleep, but not to make himself like to him that hath no wit, yet he ought to abridge it (although it sustain and keep life and health) considering that he which sleeps is

is not alive. As *Plutarch* saith, in his book of strife betwixt fire and water. He that sleeps, hath no more strength nor knowledge while he sleeps, than if he were dead. *Plinio* is of the same opinion, saying that we spend half of our time in sleep, seeing that when we sleep, we neither know nor feel that we live.

Ovid and divers other Poets and learned men call sleep the similitude of death. And in the holy Scripture sleep is compared to death. *St. Paul* saith, [I would not have you to be ignorant, Brethren, concerning them which sleep:] and a little after. [God will bring along with him those that sleep by Jesus Christ.]

Sleep is likewise the Image of negligence and slothfulness. The same Saint *Paul* sheweth it saying, *Brethren it is now time to awake out of Sleep.* It signifies also sin and guilt, as *St. Gregorie* saith, *That to sleep is to hold and persevere in sin.* If sleep had not been taken for sin, Saint *Paul* would not have said so many times, *Awake ye last and sin no more.*

Let that man then be ashamed that spends most part of his life in bed and sleep; for he sinneth no lesse then he that sits all the day long at the table to eat, seeing that these things ought to be used, for the sustentation of life, and not for the damage or hurt of it, and of the soul also.

So then sleep ought to be taken for the support of the body and not for pleasure. And seeing we must employ it only to the health of the body, let us now know in what manner a man ought to lay himself in his bed to sleep, that it may be profitable unto him.

It is said that the best sleeping for a man in good order, and sound, is, to lie, during his first sleep, upon his right side, and then the most part of the night upon the left. And upon conclusion of your sleep, to turn a little upon the right again.

The reason is, because the stomach of man is situated so, that the mouth of it is a little more towards the right side than

then towards the left, and the bottom of it hollow declining something towards the left side. So that a man laying himself to sleep upon the right side an hour or two, the stomach spreads it self, and lies upon the liver; and from thence proceeds two benefits. The one is, that the stomach is set right, and being set right, the meat descends more easily to the bottom.

The second is, That the moistnesse of the meat refresheth the Liver, and with this refreshment the naturall heat takes force in the stomach to begin to make digestion. After these two good effects have taken their turn, it would be good to turn upon the other side, because in so turning, the Liver comes to cover the stomach, and to embrace it with its skirts, so that the meat is retained by the Liver, and digestion perfected.

Nevertheless it is good, towards the conclusion of sleep to turn again upon the right side, that the stomach may begin to be set straight again, and be discharged of the Liver, and to expell the air, or superfluity of the forepassed digestion.

This Rule is good and well known to him, whose Liver is temperate, and stomach not could, and he who hath these two members sound and temperate.

But for him that hath the Liver too hot, and the stomach cold, as it happens often times, it is not good to sleep upon the right side, for the stomach falling upon the Liver, and compassing it on all sides, it inflames and heats the Liver extremely; and the stomach being left uncovered, as uppermost, is made more cold: besides, the great heat that is in the Liver, takes away and draws to it self, that little heat which is in the stomach, from whence proceeds an ill digestion and consequently an ill habit and unhealthfulness.

Wherefore for him that shall have a cold stomach and a hot Liver, it will be healthfull for him to sleep alwaies upon the left side, because the stomach being on all sides covered with the Liver, it makes its digestion. And as for the Liver be-
ing

ing so uppermost it is uncovered, and disburthened, and by that means is refreshed and not enflamed.

There are also some that sleep upon their belly, which helps and strengthens digestion, because it gathers together, and retains naturall heat in the parts about the stomach, and so is in better disposition to evacuate the superfluities.

The contrary of which happens to them that sleep upon their back, with their face uppermost; because the naturall heat spreads abroad, and by that means digestion is weakened, and the superfluities cannot be voided by the mouth nor by the ordinary courses, but rests in the Breast and the Throat, which causes many times, Stopping, Palsies, and other infirmities.

Understanding men again advise not to sleep, with the Limbs stretched out in bed, because it weakens digestion. For according to the Philosopher, when the virtues and the powers are united together the operation will be the better. And then being so moderately heaped together, the fleshy part which covers the stomach, joins better to it, and heats it, and strengthens it the more.

These Rules are necessary for those that are tender and weak. But for the healthfull and lusty, the best Rule is, for him to observe and keep the custome that he hath alwaies used.

CHAP. XXXIII.

How it comes to passe that some live long, and other some but a short time. And what complexions liveth longest. Also, how that is to be understood where it is said, the days of a man is numbred.



He Apostle Saint *Paul* saith, that all men are subject once to die, and in that all men are alike; Neverthelesse, there is difference in the terms of life, for one liveth longer and another a shorter time, and yet according to *Job* the time of our life is measured, and it is not possible for man to passe the bounds which God hath set and determined for our life. Things standing so as indeed they are, it will not be amiss to understand that which causes in the life of man, why one liveth longer than another; and what complexions makes best for a long life. and lastly, how we shall understand that where it is said, that our daies are numbred and determined, and that it is not possible to go beyond that, which are obscure and difficult points and understood but of few people.

To understand therefore that which concerns the length of our life.

We must presuppose in the first place, that the life of man and the maintenance of the humane body, consists in the accord and harmony of the four elements or elementary qualities whereof it is composed. That is to say, hot, cold, moist, and dry.

And expressly in the proportionable harmony of heat and moisture, which *Aristotle* well demonstrates who makes one-ly

ly mention of the agreement of these two qualities, for the continuance of man.

So we see by experience that man fails not so long as he hath naturall heat, for this heat is the principall instrument that maintains the vegetative spirit.

And indeed the life of man consists in no other thing, than in maintaining the Instruments and Organs of the Soul, amongst which naturall heat holds by good right the first rank. For this heat is so necessary for the maintenance of a humane body, that it failing, the soul is constrained to forsake the body, and put an end to the life of that man.

And because this naturall heat holds of fire, which consumes of its own nature all that it meets withall, it is convenient to oppose it, by an other contrary quality, for the preservation of inferior bodies.

For this cause God placed the Radicall or naturall moisture with this naturall heat to nourish and maintain it, even as the fire is nourished and maintained with oil.

And because this Radicall moisture consumes and diminishes daily, to maintain the same, all living creatures must drink and eat, that so by that means, the moisture caused by that digestion may supply the default of nature.

But seeing that (as *Aristotle* saith) the moisture caused of that digestion, is never so perfect as the Radicall and naturall although it serve much to maintain it, of necessity this Radicall moisture diminisheth daily (for the accidentall moisture caused by digestion, is never so perfect as the Radicall which is vanished) and by this means vanishing totally the naturall heat is lost, and the body finisheth its end; for if the Radicall moisture caused of this digestion, were as perfect as the naturall moisture which is vanished, man would live endlessly (as *Dionysius* say) who maintain, that the nature of the Tree of life, which God placed in the earthly Paradise consisted principally in this, that eating of its fruit, it restored the Radical moisture which would have been lost and vanished. From thence

thence it came that this Tree was prohibited to *Adam* and *Eve*, after they were driven out of *Paradise*. But if our first Parents had continued in their originall righteousness, they and their Posterity eating of the fruit of that Tree, would have lived eternally in flourishing youth, without tasting corruption, or old age, until God had glorified their bodies, without passing through the gate of death.

But seeing that humane Race lost this Prerogative by sin, which hath brought in death into the world, it is no marvell if this offence be stamped upon us.

Now to return to our discourse. I say the life lasts longer or shorter, according as heat, and Radicall moisture are concordant and proportionable. For those in whom these qualities meet most tempered, and best proportioned live longest. And not those in whom the said qualities most abound. From thence it comes that we see, many small creatures, who have but little heat and moisture, live longer than those that are greater, and abound more in the said qualities; which happens as well to Trees as men.

So that we may say, long life consists in the temperature and just proportion of heat and moisture, which failing, the company, that is to say, life, is dissolved and lost. For when heat surpasseth moisture, it consumes in a short time the whole body, as we may see in chollerick men.

On the contrary, when by excessive moisture the heat is extinguished, as we see in phlegmatick persons, the like happens.

By this neuerthelesse, we must not understand, that there ought to be as much moisture as heat. But it is meer, that the proportion be observed; that is to say, that the heat surpasseth the moisture proportionably.

For a thing active, hath no great power to work upon another, if it exceed not the thing passive, which *Aristotle* covertly demonstrates, when he saith, that amongst the two qualities before spoken of, there ought to be some little coldnesse mingled to moderate the heat of the Radicall fire, that it may

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not wholly consume the naturall moisture. And that drought is also requisite, to drie up the Radicall moisture, that it may not quench the naturall fire, as we see it often happens to little children, who die of too much moisture. Yet amongst these four qualities the hot and the moist are held for the principals, as being vitall complexions, and causing life.

As for the cold and the dry, although they serve greatly for the preservation of life, yet nevertheless, we hold these two qualities to be the entrance to, and beginning of death. For cold is an enemy to heat, in which principally consists the point of life. And drought is opposite and contrary to moisture, which nourisheth nevertheless the naturall heat.

So we may see in old folks, which become dry and cold, when they approach near unto death; nay even in all dead bodies which ordinarily are dry and cold.

Man then, Heaven working this good temperature, ought to season his complexion amongst these four qualities, in such sort, that he maintain the heat in the first place, and after that the moisture making the cold and the dry to serve, according to their function and quarter. Even so, those that find themselves not thus proportionably temperate are naturally short lived.

See here then the causes of long and short life.

It rests now to speak of, which is the best complexion to shew long life.

In the first place then, we must note, that of the four complexions in man, to wit, cholerick, sanguine, phlegmatick and melancholy, the sanguine is the best to cause a man to live long.

For the blood is hot and moist, which qualities are proper to maintain life. Also its moisture is not waterish, but airy, being hot and moist, and sorts with the sanguine complexion.

And to this Sanguine Complexion participating something of the temperate heat, and a sufficient moisture to nourish the heat, is the most proper of all the complexions to conduce to long life.

As for the Cholerick, that continues lesse, because the force and vivacity of its fire and heat, cannot long endure with the drough.

The Phlegmatick and waterish cannot be digested by the heat, because of its excessive moisture, and so it easily corrupts, which in the end causes death.

The Melancholy, being earthy, shortens the life by its cold disposition and drinelle, which are contrary qualities to heat and moisture. Wherefore it is not marvel if they shorten the life, where they abound in any body.

Nevertheless, if choler be mingled with phlegme, and that it do surmount proportionably the phlegme, this complexion is abiding enough to yeeld long life. Also when the bloud surpasses melancholy in a good proportion, this complexion is good; for the heat and moisture of the bloud, tempers the cold, and drinelle of the melancholy.

And so there are compounded complexions, which are much better then the simple Sanguine, to yeeld long life.

By that which is aforesaid, we may see that the life of man is limited, by the virtue and power of his complexion, and by the proportion of the elementary qualities, in such sort, that the diversity of proportions cause a diversity of termes or time to the life of man.

So it is said, that a man may live as long as his naturall heat lasteth, and Radicall moisture is maintained.

And whereas it is said, that the life of man is limited, beyond which it is impossible to passe. We must note, that

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although the complexion and naturall perfection of a man may bring him and support him, even to the last period, yet nevertheless, of a thousand scarce one attains to that point.

For there are so many disasters which accidentally happen, either by some disorder, that the most part die before nature fails them, be it, by Famine, Plague, Poison, Gluttony, Whoredome, ill diet; or by diseases, caused by infinite excess.

And to the true naturall term of the life of man, is, when nature fails, so that it is impossible to passe that point of time.

And so we must understand that passage in *Iob*, where it is said, *Lord, thou hast established the bounds which it is impossible for him to go beyond.*

By this passage we may clearly see, that man may shorten his life, but not lengthen it. So that we see many of good complexion that might live a great number of years, which nevertheless are short lived, by some exteriour cause, which hastens their days.

Yet this passage of *Iob* may be otherwise understood, in regard of Gods foreknowledge, who appoints to every one the term of his life, be it by his naturall complexion, or by some other end, that he hath assigned to the life of man.

And because there is nothing hidden from the wisdom of God who knows all the accidentall causes, which may happen to man. it is impossible for man to lengthen his life, beyond what God hath ordained, although the causes be contingent.

And so one may say, there are two terms of a mans life. The one whereof depends upon the Harmony, and proportion of the elementary qualities. The other is according to the preordination, and fore-knowledge of God.

Between which terms there is onely this difference; that

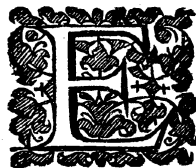
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one may arrive even at the first, though not go beyond it; But all come to the second. And although by course of nature, one may passe the second, yet nevertheless, there is none that ever passeth it.

CHAP. XXXIII.

How great the mischief is, to desire a Revelation of things in the Life to come.



Even as God, who hath created us, without us, will not save us without us; so hath he given us the ground of the means of our Salvation, which is faith with hope of the riches which he hath promised us in the life to come, by an ancient decree, which is revealed unto us by his onely son; which we cannot obtain, without believing and hoping in him. But mans weakness (or to say rather) the faith of man is so weak, that when it is preached unto him, the glory that God hath provided for him hereafter, he will say, he beleeveith it.

But nevertheless he will say, it is a great matter of so many men that are dead, there is not one returned to tell us the things of the other world.

The greatest sign of unbelief in the heart of man is (in my judgement) this great desire to have revelations from the other world. For seeing that faith consisteth in believing, and hoping for things that are not seen if they were revealed unto us, there were no more faith, and so this singular

gular means of our Salvation were taken from us.

Again, I say further, That not onely by this Revelation Faith would be destroyed; but also it would be an occasion to make us run into great errors against God, as we may easily judge by this argument.

Put the case, that our Father, Mother, or Brother, after death should return into this world, and were clothed with the same flesh they had left behind them, and that we should certainly beleeve they were the same, and that they should be conversant, drink, and eat with us, as our Saviour did with his Apostles, that they might not be in doubt he was a Spirit, or a Shadow; and that this our Brother, &c. should reveal unto us the things of the other world, there were no doubt but we should hearken to him, and without all question beleeve that which he says to be true.

Now this must be a man, because he hath Soul and Body; and beleeving him, we beleeve a man, which by nature a Liar.

So by this it would follow, that giving him credit, we should rather beleeve a man, by nature a liar, than God, who is sovereign and passing truth, and cannot lie, who hath told us, and often repeated the reward which is prepared hereafter for the good, and the punishment for the wicked.

There is none then but will confesse, that this is a grievous sin, if we should give credit to this Revelation so much desired by men, beleeving rather the creature than the Creator.

Let not man then be any more desirous to know that which may turn to his Damnation. : And that he consider, that all that God gives, or all that God denies us, is for our good, which he seeks more than our selves.

And

The Wonders of the World, &c.

And if all men ought to order themselves thus, it belongs much more to Christians; to whom our Saviour shews, that we ought to believe that which is revealed to us by him, in the Scriptures, spoken by him in the parable of the Rich-man, *You have Moses and the Prophets hear them.*

Imprimatur,

John Downam.

FINIS.

